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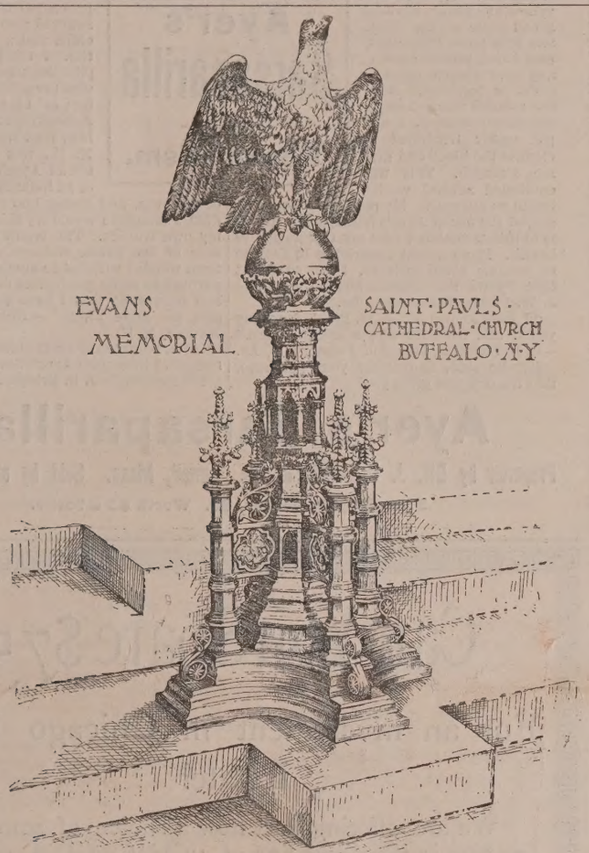

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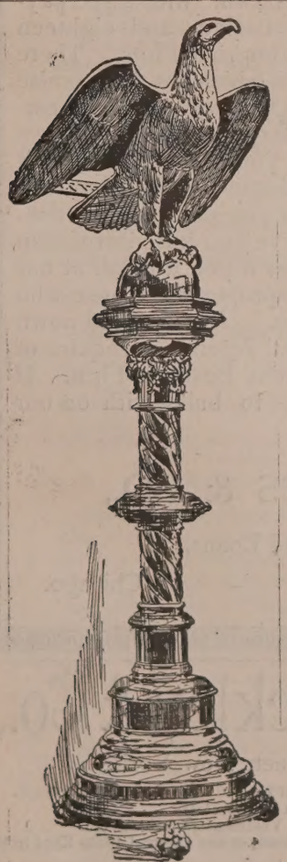

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A Boarding and Day School for Girls. The second half of the twenty-first year begins Feb. 3rd, 1891. References: Rt. Rev. C. F. Knight, D.D., D.C.L., Milwaukee; Rt. Rev. W. E. McLaren, D.D., D.C.L., Chicago; Rt. Rev. G. F. Seymour, S.T.D., LL.D., Springfield, Ill.; Chief Justice Fuller, Washington, D. C.; General Lucius Fairchild, Madison, Wis. Address THE SISTER SUPERIOR.

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of FORT WORTH, TEXAS.

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It is expected that from the increased capital of $200,000 now offered, the corporation can earn from $150 000 to $200,000 per annum, a it will place the company in a position to handle all business offered to a minimum of from $1,000,000 to $1,500.000 worth of construction annually.

OBJECTS OF THE COMPANY.

The Fort Worth Security and Construction Company, of Fort Worth, Texas, is duly incorporated under the laws of the State of Texas for the purpose of the erection of buildings and the accumulation and loan of funds for the purchase of real property in cities, towns, and villages, and also for the accumulation and loan of money.

HISTORY OF THE COMPANY.

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The Living Church.

SATURDAY, FEB. 7, 1891.

"THE DEACON'S DOWN BELOW!"

BY WM. B. CHISHOLM.

"I'm Protestant Episcopal." "Well, why do you protest?
Or who is there in this far age that would your rights molest?"
"Oh! no one I dare say; but then the Catholics would try
To make us worship images and our dear Creed deny."

"Why bless you! are you not yourself a Catholic as well
As Leo and his Cardinals, when in the Creed you tell
Your faith in One True, Holy Church, do you not use the word
Whose very faint suggestion seems to have your horror stirred?"

I? no! I am no Catholic! I like the good old ways
That Luther and John Calvin trod, our Church is not the place
For altars and for acolytes, for incense and for stoles;
You think about the outward show, and we of saving souls."

"My friend, you make me smile, you do; though 'tis no theme for jest;
But really I would like to put your Church-lore to the test,
When did this Church become John Calvin's slave, or tables take
The place of altars? When did we the ancient rites forsake?

"And who forsook them? Haply you with Cromwell would have turned
The Christmas joy into a wail, and every Prayer Book burned;
And then in some Church Congress met to prayerfully debate
Upon the utter folly of a true Episcopate!

"You'd have these fellows at the font without a sign of stole;
Perhaps with gaudy neckties on; with bishops cheek by jowl;
An elder's just as good as aught that ere a crozier bore!
The men that climbed the wall as those who came in through the door!"

"Oh well! you can't make out of me a Ritualist or such;
Episcopalian's all I am,—a Catholic? not much!
And so the fact is I must beg you to excuse me now,
For Deacon Smith of Zion church is waiting down below,
We've got a joint appointment at the Y. M. C. A. rink;
You Catholics are fed on milk, we on strong meat and drink;
I think that evolution shows the pathway very plain;
And this you know is a late age, we can't go back again
To Romish lights and image cult, (Yes, deacon! right away!)
So long! my Anglo-Catholic!"
And this was Easter Day!

THE Bishop of Edinburgh, Dr. Dowden, is seriously ill, and much anxiety is felt as to his condition. Dr. Wordsworth, the venerable Bishop of St. Andrews, is also in feeble health.

THE Church in the diocese of Melbourne has made considerable progress during the past nine years. In 1880 there were 197 churches, 110 clergy, and 36 readers; in 1889 there were 309 churches, 160 clergy, and 73 readers.

MR. GLADSTONE appointed one archbishop, ten bishops, and six deans during his last administration; Lord Salisbury has appointed one archbishop, fourteen bishops, and ten deans.

CANON Newbolt, Dr. Liddon's successor at St. Paul's, London, delights his congregations by his eloquence and beautiful style. It will not be long, it is thought, before he is recognized as one of the most popular preachers in London.

THE translation which will take place in consequence of the death of the Archbishop of York will give the Bishop of Wakefield a seat in the House of Lords, and the next vacancy will be filled by the Bishop of Chester.

IT has always been a tradition that members of a chapter should never be promoted to the deanery of their cathedral. The tradition was broken through in the last four appointments — viz.: Manchester, Peterborough, Windsor, and St. Paul's. It therefore looks as if, the rule once broken, the exception will now be taken as a matter of course.

CANON MACCOLL is strongly of opinion that the Court of Appeal will uphold the judgment. He adds (in a letter to *The Rock*):—"An eminent lawyer said to me lately that the Lincoln judgment was one of the most masterly and luminous legal decisions that had ever been delivered in this country, and that the legal profession was much impressed by its judicial breadth and strength."

THE appointment is announced o the Rev. George Forrest Brown, Disney Professor of Archæology, Cambridge, to be Canon of St. Paul's Cathedral, in the room of the Very Rev. Robert Gregory, D.D. The new Canon was formerly a fellow of St. Katharine's College, Cambridge, of which he was also chaplain and lecturer, and was theological tutor in Trinity College, Glenalmond. He has been university preacher on various occasions.

ST. MARK'S DAY, April 25th, is fixed for the consecration of the Bishop-designate of Rochester. A London correspondent of *The Yorkshire Post* says that Dr. Davidson proposes to live in South London, instead of going farther afield, as his predecessor for his health's sake did. Mr. Macmillan's old house at Tooting, in which Dr. Barry at present lives, is not available for the diocesan Bishop, as it was especially given for the residence of an assistant or suffragan bishop.

WE present our readers, in this issue, with a valuable series of papers written for THE LIVING CHURCH, on Libraries and Reading. It is a subject to which the thoughts of intelligent people are turned at this time of the year, especially near the beginning of Lent. We may be permitted also to call attention to the advertisements of leading publishers given herewith, which constitute an excellent appendix to the series referred to. Our abundant and excellent periodical literature deservedly occupies a prominent place in the reading of our people, but nothing can take the place of books. Let the library and table be replenished by careful selections, during this season of retirement from the excitements of social life.

IT is probable that some definite steps will shortly be taken in support of the opinion generally held by churchmen in the South Yorkshire district that Sheffield ought to be made the centre of a new diocese. The death of the Archbishop of York has brought the matter to the front again, for it is considered unlikely that any successor could give such attention to the Sheffield district as was bestowed upon it by Dr. Thomson. There is a fear that a proposal may be made in influential quarters to take away £2,000 from the income of York, and add it to Wakefield, the latter diocese being enlarged to include the South Yorkshire district. This would be very distasteful to Sheffield. The clergy and Churchmen of that town believe that if £2,000 per annum could be given out of the income of York to Sheffield, it would be possible to raise £40,000 or £50,000, which would be sufficient for the purposes of a new diocese.

THE promoters of the memorial to Canon Liddon have, says a London correspondent, already received nearly a third of the sum which they demanded for the proper recognition of the power and influence of one of one of the most eloquent of preachers and learned of divines. They asked for £30,000; they have received £9,899. There is little reason to doubt that the sum originally required will be made up. A more splendid testimony of Canon Liddon's influence and authority could not be offered. It is in marked contrast to the comparative failure of the Newman Memorial Fund. Englishmen, it seems, admire Newman, but they remember he became a Roman Catholic, and are in no great hurry to make his monument magnificent. Part of the original scheme of the Newman Memorial has been abandoned, and it is now limited to the erection of a statue and the improvement of the Oratory Schools.

"THE Rev. Dr. McQueary, of Canton, O., has been engaged to fill the pulpit of the I. C. Church until such a time as a permanent pastor can be engaged." The above is from a Jamestown, N. Y., paper. The late pastor of this Independent Congregational Church, in his Christmas sermon, defined his idea of God as follows: "What humanity calls God is but the conception of the human mind. God never revealed Himself to man as a personality. Every man's God is within himself, and our service to God is our service to ourselves and each other. God is the loftiest idea of our souls." Another earlier definition of his was that "the story of the immaculate conception and birth of Buddha is a great improvement intellectually, æsthetically, and spiritually upon that of the immaculate conception and birth of Jesus." There is a fitness in this succession of pastors.

IN the January issue of *The Church Review*, which is just out, President Potter of Hobart College, Geneva, N. Y., has an article on the Church Board of University Regents, in which some interesting facts are given. Among those who highly commend it, or who are identified with it, are Bishops Potter of New York, Doane of Albany, Whipple of Minnesota, Coxe of Buffalo, N.Y., Quintard of Tennessee, the Rev. Drs Dix, Greer, and Huntington, of New York, and a large number of college professors. President Potter has already brought the movement to the personal attention of 10,000 Churchmen, and during the next few months has promised to speak on the subject before a number of diocesan conventions. It is intended to raise a large sum of money to be used to build new colleges and schools where they are needed, to strengthen those already in existence, and raise the tone of scholarship by offering fellowships and scholarships to students who pass a special examination. Dr. Potter reports that he has assurances of a liberal financial support.

DR. HODGES, the new Bishop of Travancore and Cochin, arrived at Cottayam on the 20th of November. He was met in the backwater by the people of Cottayam and its neighborhood, in fifteen snake-shaped boats, on one of which was a band of musicians with fifes and drums, and all carried crimson silk umbrellas of state, and flags. As soon as the Bishop's cabin boat was seen, the occupants of the waiting boats made the air ring with their hearty cheers of welcome, which were repeated again and again, as the party united and moved on toward Cottayam. As the procession wound its way along the course of the river to the iron bridge of Kodimatha, which, with its great length full from end to end with people in white dresses, and here and there black-coated missionaries, and interpersed by gay banners it must have presented a striking sigh to the Bishop as he neared the landing place. The banner-bearers ranged themselves along the bridge, here a flag displays a mitre with a spear and a martyr's crown, the crest and arms of the see; and then a double banner, carried by two, exhibits the legend: "Welcome to our Bishop." "Happiness attend you." A large procession was formed, and moved toward the church at a distance of two miles from the landing place, amidst shouts and cheers. At the church gate, Archdeacon Koshi, with the choristers in their surplices, met the Bishop, and walked before the procession into the church, singing a lyric composed for the occasion. The Bishop knelt within the chancel rails, and Archdeacon Koshi read a prayer of thanksgiving. After this, his Lordship gave a short address, thanking the people for the cordial reception, and pronounced the benediction.

CANADA.

The amount of work which may be done by little hands when properly directed, is sometimes surprising. The report read at the annual meeting of the Ministering Children's League, diocese of Toronto, lately, shows what may be accomplished in this way. Besides furnishing and supporting two cots in the Children's Hospital, a bed in St. John's Hospital has been largely contributed to, and one branch has undertaken to provide for a cot in the Lakeside House. Books have also been given for a mission Sunday school, and warm clothing is being made for the poor. Many smaller acts of kindness are touched upon in the report, such as giving Christmas dinners and Christmas trees to many unable to provide such comforts for themselves. The Ministering Children's League has a membership of 1,800 in Canada, which is divided among 40 branches. The Bishop of Toronto presided at the diocesan annual meeting held on the day after Innocents' Day. A mass convention of the Canadian Brotherhood of St. Andrew is announced, to be held in Toronto on Feb. 7th, 8th, and 9th. Delegates are expected from the Brotherhood in the United States.

It is announced that the position of chancellor of the diocese of Ontario, vacant by the death of the late Dr. Henderson, Q. C., has been filled by the appointment of Mr. R. T. Walkem. The Rev. Mr. Huntington, (son of Bishop Huntington) during his visit to Kingston, was to preach three times in Anglican churches there on Septuagesima Sunday. A special service for children was held at St. Mark's, Barriefield, in the same diocese, on Innocents' Day, which was well attended.

The Bishop of Huron consecrated the church at Aylmer, in his diocese, on the 11th. He also preached twice that day in aid of foreign missions. He was present at the funeral of Rural Dean Gemley, at Simcoe, on the 8th, and conducted the service at the grave.

St Paul's Church Needlework and Woman's Aid Society, of St. John, diocese of Fredericton, presents a good record for the past year. Contributions had been given towards building a church and towards a country rectory; surplices had been furnished for the choir boys; a large donation given to Home Missions, and finally $500 was voted for a chime of tubular bells for St. Paul's church.

The Church School for Girls at Windsor, diocese of Nova Scotia, was formally opened on the 8th. Canon Partridge of Halifax, presided, and he drew attention to the great regret felt at the absence of the beloved Bishop of the diocese, Dr. Courtney, whose serious illness prevented him from being with them. The prospects of the school are encouraging. There are more applicants for admission that can be accommodated, and plans have been accepted for a new building which will have room for 100 boarders. For this purpose $15,000 more is needed. St. James' church, Kentville, N. S., had a new reredos and rood screen for Christmas Day.

The school house of Christ church, Winnipeg, diocese of Rupert's Land, has been enlarged and improved. Among those who gave addresses at the opening of the building, which was celebrated by a parish social, was Chief David London of the White Dog Mission, who spoke through an interpreter. The rector announced that the building was paid for. The Bishop sent a cheque for $25. The new church is to be commenced in the spring. In consequence of the announcement of the Church Missionary Society that it would gradually withdraw its grant to the Indian work, (one twentieth each year), efforts are being made to circulate information about the large number of Indians belonging to the Church in the diocese of Rupert's Land. Missionaries from the various Indian missions came to Winnipeg and preached in the city churches. David London, Chief of the Ojibway Indians, and Joseph Kent, Indian councillor, addressed the Sunday schools of Holy Trinity and Christ church. These two Indians are said to be fine specimens of Christian manhood. Great efforts are being made to build a church in the spring at Carman, diocese of Rupert's Land. The Bishop was the recipient of an address from the Churchmen of the diocese on Dec. 23rd, on the completion of the 25th year of his episcopate. The address was beautifully engrossed and illuminated by the Sisters of Jesus and Mary, St. Boniface. In noting the change which had taken place since 1865, it was stated that at that time the diocese of Rupert's Land covered the whole Northwest. It is now divided into eight dioceses, all united in one ecclesiastical province under the present Bishop as first Metropolitan. Mention is made, in the course of the address, of the many branches of Church work originated and fostered by the Bishop, particularly of his desire to create a strong centre for Church work, from which arose the cathedral at Winnipeg, and St. John's College and adjuncts. The Dean and Chapter presented the Bishop with a beautiful brass eagle lectern to be placed in the cathedral, as a token of their esteem for him, and the Hon. Secretary handed the Bishop a cheque for $1,520 to be devoted to any purpose the bishop may desire to connect his name with.

The Bishop of Qu' Appelle is to visit Eastern Canada in March, on behalf of the Domestic and Foreign Missionary Society. He visited Winnipeg recently in connection with committee work of the Provincial Synod, as did also the Bishop of Saskatchewan. The authorities of St. John's College, Qu'Appelle, are arranging for a closer connection with St. John's College, Winnipeg. The Bishop of Qu'Appelle held Confirmations recently at Fort Qu'Appelle and Moosomin. The Women's Guild of the latter place have raised nearly $300 to place a furnace in the church.

A special service was held lately in St. James' church, Victoria, diocese of Columbia, when the new organ was dedicated. It is said to be a very fine one. In the suburban districts of Spring Ridge and Victoria West, two new churches are to be built soon.

The Bishop of New Westminster, B. C. held an ordination last month in Holy Trinity, New Westminster, and a Confirmation in the same place next day. A children's service was also held on Innocents' Day.

The induction of the rector of St. Luke's church, Montreal, took place on the 11th. The Bishop preached the sermon. The annual service of the Lay Helpers' Association was held in Christ church cathedral, Montreal, on the Feast of the Epiphany. The various city choirs contributed male voices for the singing. The sermon was preached by the rector of St. Martin's, Montreal.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The inaugural meeting of the Church Club was held in the new rooms, 103 Adams st., on Thursday evening, Jan. 29th. It was attended by about 150 members, and was very successful in point of interest. The president, Mr. D. B. Lyman, made an able and most interesting inaugural address, which is to be printed as the first paper of the club. It is of great historical value. Stirring speeches were made on the call of the President, by Messrs. A. Ryerson, A Williams, J. K. Edson, Archdeacon Bishop, the Rev. Dr. Locke, and Mr. L. H. Morehouse of Milwaukee. The president appointed several committees such as on Church Extension, Church Institutions, and the conduct of the meetings. The club meets on the first Thursday of each month, when questions relating to Church work will be discussed. The meeting may be fairly considered as enthusiastic. The organization and the spirit of the club certainly indicate an era of active interest in the work of the Church in this great diocese.

The Girls' Friendly Society of Grace church gave a concert and reception at Kingsley's on Thursday evening, Jan. 29th, which was largely attended, and proved a gratifying success.

The Rev. Pelham Williams, D. D., has been invited to give a retreat for women at the cathedral in March. In the event of his acceptance the day will be duly announced.

The retreat for the clergy of the diocese began on Tuesday afternoon. The Rev. A. C. A. Hall, S. S. J. E., who gives the meditations, will remain over Sunday in the city and will preach at the cathedral on Sunday morning, at 10:30.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The severe storm which occurred Sunday, Jan. 25th, so completely prostrated the telegraphic and electric systems of the city, that among other results, the fire alarm arrangements were destroyed for the time being. For the sake of public safety in this emergency, the fire department took possession of the steeples of certain prominent churches as posts of observation, and in order to ring alarm of fire from their bells. Among the churches so appropriated were Trinity church and St. Paul's chapel, Broadway; St. Augustine's chapel, Houston St.; Grace church, Broadway and 10th Sts.; St. George's, Stuyvesant Square, and St. Peter's, 20th St.

A suit has been brought in the United States circuit court by James Holley, of Philadelphia, against the Board of Missions of the Church, to recover $12,000. The claim is made that the executor of the estate of the late Rev. Dr. James Saul, in paying over to the board $15,577.54, on account of a legacy left by Dr. Saul, fraudulently used money belonging to James Holley to the extent of $12,000, instead of funds of the estate, and then disappeared. Only the executor is at fault, but it is not known on what evidence the claim is made against him, or whether the Board of Missions is really likely to suffer loss.

The Rev. Edward H. Jewett, D. D, LL. D., librarian and professor of pastoral theology in the General Theological Seminary, is suffering from a painful but not serious accident, through slipping on the icy steps at his own doorway, on the evening of Sexagesima Sunday. The accident may briefly incapacitate him for duty.

The offerings for hospitals Saturday and Sunday, so far received, reach a total of $46,599.99, the greater part of it contributed by Churchmen.

The Rev. Edmund Guilbert, D. D., who was rector of the church of the Holy Spirit, Madison Ave., up to the time of the union of that parish with All Souls' church, has been unanimously elected rector of Trinity church, Southport, Conn.

All Angels' church has inaugurated Sunday evening services entirely under the auspices of the Brotherhood of St. Andrew. Sermons are preached by clergymen selected especially for the purpose.

The Rev. E. S. Lines is seriously ill with pneumonia, and his duties are temporarily taken by the Rev. Charles M. Hall.

The Rev. Prof. Walpole, of the General Theological Seminary, will continue his interesting lectures on Divinity, for women, under the auspices of the Society for the Home Study of the Holy Scripture and Church History, through Lent. The attendance of ladies at these lectures is increasing.

The joint committees on architecture and finance, of the trustees of the Cathedral, met on Monday, Jan. 26th, at the See House, 29 Lafayette Place; Bishop Potter presided. There is good reason to understand that the trustees are nearing a decision in regard to building plans, and that this point once being settled, the process of construction will be entered upon without delay.

St. Bartholomew's Rescue Mission to help men to help themselves, has inaugurated a method of procedure which has not heretofore been in operation in New York, although modeled on a plan tried and found to work well by the Guard of Honor, of Buffalo. It is a test of honest industry, and by a little trouble on the part of the business men upon whom applicants for employment call, will, it is hoped, enable the mission to know just how really each man is trying to secure work, and thus help himself. After a poor man has started in the Mission to lead a new life, and there seems reason to think him sincere, he is given a circular asking for employment, and a blue card headed: "This is to certify that the bearer of this card has applied to us for employment," and containing space for twelve signatures. The applicant is also supplied with a postal card addressed to the mission, so that if he finds work he may notify the fact to the authorities of the mission. Thus prepared, the employment seeker starts out, and if at the close of the day he reports at the mission with the blue card filled with the signatures of those to whom he has applied, he is entitled to a free ticket for his lodging, and a meal, the cost of which is 25 cents. Thus, he is given a little something to live on day by day, and yet his wants are not supplied enough to content him in continuing to live on in such a way. So far 70 men have been started out in this manner, of whom about 40 have succeeded in getting work. The mission, which is open every day and evening of the year, is located near the Grand Central depot, on 42d St., and is under the charge of an earnest layman, Col. H. H. Hadley.

The 17th anniversary of the New York Society for the Suppression of Vice, was held recently at Association Hall, cor. 4th Ave. and 23d St. An address was made by the Rev. Dr. David H. Greer, rector of St. Bartholomew's church, Madison Ave., and reports of the society's work during the past year were presented.

At the annual convention of the Guild of the Iron Cross mentioned in our last issue, the Rev. Father Field, the chaplain-general, presented a report detailing the object and work of the guild, and stating that from a small beginning in St. Clement's parish, Philadelphia, it had grown to include 217 priests, with memberships in 79 places in the United States, and with branches in Canada, England, Africa, Japan, and Corea. "Its simple rule," he said, "of temperance, reverence, and chastity, has helped thousands of men and boys to live a better life and to influence others in the same way." Steps were taken at the convention to have the guild incorporated, and to amend its constitution in the direction of enlarged work and usefulness. The following officers were elected for the ensuing year: *Chaplain-general*, the Rev. Father Field; *president*, Dr. L. T. Garrett, of Philadelphia; *vice-president*, Mr. C. H. Terry, of the church of the Holy Innocents', Hoboken; *secretary*, Mr. C. G. Phillips, of St. Clement's, Phila.; *treasurer*, Mr. G. H. Tryer; *executive committee*, the Rev. J. W. Williams of St. John's chapel, New York, Mr. Cornell, of Grace church, Newark, and Dr. E. W. Willis, of St. Andrew's, Baltimore.

NEW BRIGHTON.—About a year ago the Rev. Dr. Alfred G. Mortimer, rector of St. Mary's church, appealed to his congregation to commemorate the cancelling of a debt of 40 years' standing, by contributing money and jewels toward a fund for securing a chalice. The responses were prompt and generous, and the chalice was ordered in England, and has just arrived. It is of exquisite design and was originally intended for St. Mary Magdalen's, Paddington, one of the most notable churches of London. The drawings for it were executed by Mr. Butterfield, who stands in the front rank of English ecclesiastical designers. The chalice is of solid silver, gold-plated. Its base consists of six panels. Three of these are in high relief, representing Moses striking the rock, the Last Supper, and the Crucifixion. The remaining three are chased with symbols of the Blessed Sacrament embedded in jewels. The design of one panel is a chalice with a diamond centre, two bunches of grapes formed of precious stones, and a vine. In another the Passion is symbolized, the nail heads being rubies, and the flowers in pearls and emeralds. The chief feature of the third panel is a cross of diamonds and rubies, with a vine of passion flowers set with sapphires, and the stem with rows of jewels. There are in the chalice 149 jewels, of which 14 are diamonds, 7 rubies, 2 sapphires, and 24 pearls. It is large enough to communicate 150 persons at a time.

EDGEWATER.—On Sunday, Jan. 25th, St. Paul's Day, the Bishop visited St. Paul's church, the Rev. Henry N. Wayne, rector. This portion of Staten Island is becoming increasingly the home of a German population, and the parish is engaged in earnest and successful work among them.

TUXEDO PARK.—At the Bishop's recent visitation of St. Mark's parish, 8 Italians were present in the Confirmation class, as a result of the lately established Italian missionary work in that locality.

ANNANDALE.—Work has been begun in excavating for the foundation of the new dormitory building, on the campus of St. Stephen's College. This is the edifice which the liberality of the Rev. Dr. C. F. Hoffman has made possible. The labor of construction will be pushed forward as rapidly as the weather will permit. At present the applications for admission to the college are nearly double the number of students that can be accommodated, and an added dormitory is a genuine need. Alexander Melvil'e Bell will shortly lecture before the students on "Visible Speech Elucidated." The lecture will be under the auspice of the Board of Education.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—A special service, under the auspices of the Brotherhood of St Andrew, was held at St. Peter's church last Wednesday evening. Members of the brotherhood from all parts of the city were present in the congregation. Addresses were made by several clergymen. After the service, a reception was held, with refreshments. On Sunday evening, a service for the admission of new choristers took place in the church. The musical selections on the occasion included works of Tours, Sullivan, and Mozart. An address was delivered by the rector, the Rev. Lindsay Parker, on the subject of "The service of Song in the House of the Lord."

On Thursday evening, Jan. 22nd, a conference was held at the residence of Mr. J. S. T. Stranahan, 269 Union st., in the interest of the new Barnard College for women, connected with Columbia College, New York. It was a large and influential gathering. The Rev. Dr. R. S. Storrs presided, and introduced Hon. Seth Low, LL. D., the president of Columbia, who explained how the question of co-education had been solved in his college, as it had been at Harvard, and at Oxford, by the establishment of a special "annex," or department for the lady students. It was named after the late president of Columbia, Dr. Barnard, and the degrees on completion of the course of studies would be granted by Columbia, and would be the same as those earned by Alexander Hamilton, John Jay, Hamilton Fish, and others, whose names are embodied in American history. He said this latter fact was worthy of recognition, as Columbia was the only university founded before the American revolution which gave degrees to women. Miss Ella Weed read the report of the Academic committee, on the beginning and condition of work at Barnard, showing that a little more than a year ago that institution held its first entrance examinations. A summer school for teachers had been conducted with entire success. Besides ordinary students, the college classes had been attended by lady graduates of other institutions. The unexpected number of graduate applications seemed to point to the fact that Barnard had a mission in addition to that of providing under-graduate instruction to young girls in New York, in making a path to university work and honors for women. The conditions of the past year had demonstrated that to the perfect operation of the new college, a large annual appropriation for running expenses was needed. Addresses followed, from Mr. St. Clair McKelway, of the State University. Hon. J. M. Van Cott, and others. The Rev. Arthur Brooks made an urgent plea for financial aid. A committee was appointed to collect funds.

The local council of the Brotherhood of St. Andrew recently held its first meeting of the new year, at the parish rooms of the church of the Reformation. Mr. H. W. Macomber, the new president, took the chair The meeting was of more than usual interest. Representatives from different chapters reported methods of brotherhood work in operation in their parishes, and a comparison of these brought out many points of practical suggestiveness. After discussion of these reports, a committee was appointed on the organization of new chapters within the diocese, the members being the Rev. R. W. Kenyon, of St. Ann's, who will visit rectors, and Messrs. Hewitt of Grace church, and Slate, of the church of the Messiah. A committee on the visitation of old chapters was also appointed, and Mr. Geo. C. Elliott of St. Peter's, elected secretary. The next meeting of the council will be held at St. Ann's church, Tuesday, February 17th.

The monthly musical vesper service was held at Christ church last Sunday. Selections were sung from the oratorio of "Elijah."

Grace church in the eastern district of Brooklyn, welcomed on Sexagesima Sunday its new rector, the Rev. William Ivie, late of Hoosic, N. Y.

A Mission was begun Jan. 30th, at Emmanuel church, Carroll Park, the Rev. H. O. Riddell, rector. The special services will continue ten days, the Rev. Geo. C. Betts, rector of Grace church, Louisville, Ky., being the missioner.

The chapter of St. Andrew's Brotherhood connected with Grace church, Brooklyn Heights, has held a series of conferences on Sunday afternoons, at which the men present are invited to free discussion on religious topics of interest.

The second annual donation visit of St. Martha's Sanitarium for chronic cases of disease, 523 Washington ave., took place on Wednesday, Jan. 28th, during afternoon and evening. This is a new charity in the city, under the care of Churchmen, and effort is making to bring to it a larger measure of public attention, and of support.

HEMPSTEAD.—The Bishop visited the old parish church to administer Confirmation on Sexagesima Sunday. The rector, the Rev. Wm. H. Moore, D. D., has spent here one of the longest pastorates of any clergyman in the American Church. The parish was one of the missions of the S.P.G. in colonial times, and among its list of clergy is found the honored name of Seabury.

MASPETH.—In 1871 the Hon. James Maurice made a gift of 13 acres of land to the trustees of the diocese of Long Island for ecclesiastical uses. Being at the time a member of the Legislature, he caused a law to be enacted exempting it from taxation. The diocese still holds the land which has become quite valuable. Recently the officers of the borough of Newtown within which the tract is situated, began a movement for the rescinding of this law, on the plea that exemption from assessment and taxation is detrimental to the town. They have appointed a committee to go before the Legislature at Albany on this mission. The authorities of the diocese will meanwhile seek to adjust the difficulty in an equitable manner.

RICHMOND HILL.—The Rev. J. R. L. Nisbett has resigned the rectorship of the church of Resurrection to take effect in June next. He came to the parish from St. Chrysostom's Chapel, of Trinity parish, New York, where he had faithfully served as assistant minister. The parish was founded as a mission several years ago by the Rev. Joshua Kimber, then secretary of Foreign Missions of the Church. It possesses a small but churchly wooden edifice, which was long the only place of worship in this village.

AMITYVILLE.—The Rev. James Noble has resigned the charge of St. Mary's church, one of the mission stations of the Cathedral, and will become an assistant of the Ven Archbishop Weeks, of Suffolk. Mr. Noble will make his headquarters at Riverhead, the country town, officiating under direction of the Archdeacon in the churches of Greenport, Riverhead and Mattituck. The church at Amityville will be temporarily served by Mr. Leon Durand Bennett, a candidate for orders in in the General Theological Seminary.

TEXAS.

ALEXANDER GREGG, D.D., Bishop.

FEBRUARY.

8. La Grange. 11. Columbus.
12. Eagle Lake.
15. Orange, A.M.; Beaumont, P.M.
19. Woodville.
22. Brenham, 2nd in Lent.

MARCH.

1. Bellville.
3. Sealy. 5. Richmond.
6. Harrisburg.
8. Galveston; Trinity church, A. M.; St. Augustine, P.M.
12. Galveston; East mission, night.
15. Galveston; Grace church, A.m.; North mission, P.M.
22. Houston. 25. Hempstead.
26. Navasota 27. Bryan.
29. Waco.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The celebration of the 31st anniversary of St. Timothy's church, Roxborough, was begun on Saturday, Jan. 24th, (being St. Timothy's Day) and was marked by Holy Communion at 7 and 9 o'clock. Three Celebrations were observed on the following day, and at the last (high) Celebration, the rector, the Rev. Robert E. Dennison, preached an appropriate sermon. The children's service was held at 4 p. m., and a re-union of the parish guilds in the evening, when the Rev. Dr. Bradley, of St. Luke's, Brooklyn, N. Y., preached.

During the coming season of Lent, midday services, lasting a half hour, will be held in St. Paul's mission (of St. James' church.) Bishop Whitaker will make an address on Ash Wednesday. By invitation of the Rev. G. Woolsey Hodge, rector of the Ascension, Father Ignatius will deliver a series of sermons, after Easter.

The fourth anniversary of the Crusaders' League was held in Grace church on the evening of Jan. 29th, when the Rev. H. A. F. Hoyt, chaplain of the Episcopal hospital, addressed them. About 75 young men are enrolled in this organization, who have pledged themselves to abstinence from intoxicating liquors and the use of tobacco, and to eschew profanity and impure conversation. The erection of a club-house to cost $6,000 is contemplated, and $1,500 of this amount has already been promised.

The Epiphany offering at the church of the Holy Trinity, for foreign missions, is stated at $6 800.

Sixteen schools were represented at the Sunday School Institute, held Jan. 29th at Calvory church, Conshokocken. Addresses were made by the Rev. Messrs. H. L. Duhring, Edgar Cope, A. A. Marple, and W. M. Runk, W. Waterall, James C. Sellers and L. H. Redner of the laity.

PHILADELPHIA.—The Sunday school of Emmanuel church celebrated its 55th anniversary on the 2nd Sunday after Epiphany.

On the same evening, the Rev. Julius E. Grammer, D. D., of St. Peter's church, Baltimore, delivered a sermon before the parish chapter of the Brotherhood of St. Andrew, in the church of the Holy Apostles.

The third quarterly meeting of the convocation of Germantown was held at St. Stephen's church, Wissahickon, on the 20th inst. The call of St. Paul's church, Aramingo, to the Rev. Dr. French, was confirmed.

The dedication of the Sheppard Memorial Building at the Home for Consumptives, Chestnut Hill, conducted by the City Mission, took place on the 21st inst. The services commenced with a processional, headed by the Bishop, followed by a number of the city rectors, and the choir of All Saints', Moyamensing. The presentation of the building was made by Franklin L. Sheppard, in behalf of his father, Isaac A. Sheppard, of Zion church in memory of his children, Heber J. and Mary B. Sheppard. It was accepted in appropriate terms by Bishop Whitaker, who concluded the service with the Blessing of Peace. The first free bed has been endowed by Miss Mary J. B. Clark in memory of her father, J. Hinckley Clark.

The feast of St. Timothy was observed on Jan. 24th at St. Timothy's church, Roxborough, by two celebrations of the Holy Eucharist, to be followed by various services, etc., during the ensuing week.

A stained glass window in memory of the late Mrs. J. W. McAllister, has been erected in All Saints' church, Moyamensing, and is to be unveiled on Quinquagesima Sunday. It was made by Godwin, of Philadelphia, and the glass is of the finest quality.

The will of Mary W. Maxwell, who left an estate of $14,000, was recently admitted to probate; $1,000 is bequeathed to St. Peter's church, and a like sum for St. Peter's House Fund.

DOWNINGTOWN.—A handsome memorial window will shortly be placed in St. James' church, as a tribute to the life and character of the late Mrs. Elizabeth H. Wills.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

BOSTON.—The Episcopalian Club met Monday evening, Jan. 26th, at the Vendome. This organization is fast gaining an envied strength and importance which some of the denominations are striving to emulate. On account of continued illness, Dr. George C. Shattuck has resigned the presidency of the club and ex-Gov. Rice has been appointed to succeed him. The guests of the evening were the Rev. Dr. McVickar, of Philadelphia, the Rev. A. S. Woodle, of Altoona, Penn., the Rev. Percy Browne, the Rev. G. J. Prescott, the Rev. Henry Bedmger, the new rector of St. Peter's, Salem and other. The topic for discussion was religious work on the rent ways which was opened by the Rev. A. S. Woodle. Mr. Crocker, the railroad commissioner followed, who gave some practical advice on the subject of trespassers on railway tracks. President Choate, of O. C. R. R., Dr. McVickare and Percy Browne also made remarks.

For the Sunday evening services in the Grand Opera House, the sum of $983.14 has already been subscribed. This is most encouraging and this amount has been given within two months.

The National Divorce Reform league at its annual meeting on Wednesday, Jan. 28th, re-elected the Rt. Rev. B. H. Paddock, D. D., as its president.

The West End Nursery and Infant's Hospital held its annual meeting at 37 Blossom St., on Wednesday, Jan. 28. The Rev. Henry F. Allen, rector of the church of the Messiah, is president. The treasurer made an encouraging report, with a balance of $118 after paying expenses, including mortgages etc., amounting to $29,113. The total number of admissions has been 105, with 1,000 new patients to the dispensary.

FRAMINGHAM.—The chancel floor of St. John's church, the Rev. Arthur Hess, rector, has been extended and choir stalls put in the chancel. The stalls are of black walnut wood in keeping with the rest of the wood of the church. A vested choir of men and boys which has been in training for some time under the direction of the Rector, will be introduced into the church the first Sunday in Lent.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

ST. ALBAN'S.—On Septuagesima, the Rev. A. B Flanders began a course of lectures on Church History, to continue Sunday evenings until Easter. The first was largely attended and much interest shown by the people in the subject. The topics for the lectures are in the following order: 1st, The Church Appointed; 2nd, Ministry of the Church; 3rd, Worship of the Church; 4th, The Church in Britain; 5th, Martyrs of the British Church; 6th, Augustine in Britain; 7th, Monks and Monasteries; 8th, The Reformation; 9th, American Branch of the Church.

SOUTH DAKOTA.

WM. HOBART HARE, D.D., Bishop.

Bishop Hare writes to the *Philadelphia Inquirer* as follows: "It fairly takes one's breath away after eighteen years of advocacy of the Indians' cause to find one's self reported as saying: 'Indians are worthless at the best, and the Indian is the worst specimen of a man that ever lived.' So I, unfortunate man, am reported in your paper of Jan. 19. The only possible explanation, which after cudgelling my brain, I can give of this grave misstatement is that language which I may have applied to a notorious ring-leader in the ghost dance, was unde stood by the reporter as referring to the whole Indian race. The misrepresentation would seem unpardonable, however, as I handed the reporter a printed leaflet which I told him contained a statement of my views, and thi leaflet abounded in tributes to Indians of the highest praise and admiration."

INDIANA.

DAVID E. KNICKERBACKER, D. D., Bishop.

CRAWFORDSVILLE. — Two deaf-mutes came 80 miles to attend a service at St. John's church on Monday evening, Jan. 26th, thus greatly encouraging the Rev. Mr. Mann, who officiated. The other deaf-mutes in the congregation were mostly from outside of the city.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

GRAND RAPIDS.—*The Telegram-Herald* gives an interesting description of St. Mark's Church Home and Hospital, of which the Rev. Dr. Campbell Fair is the chaplain. Everything for the comfort and skillful treatment of the patients seems to be provided, and the management is spoken of in high praise. Elevator, operating room, wards for free patients, and rooms for those who can pay, are all the best of their kind, and the institution stands as a monument of the wise charity of the Church, and the faithful ministrations of chaplain, surgeon, and other officers.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

The convocation of the Sixth Missionary District met in St. Matthew's church, Horse heads, on Tuesday evening at 7:30 o'clock. After Evening Prayer which was said by the rector and the Rev. C. W. McNish, the Rev. W. E. Allen, president of the convocation, read h's report which showed that during the last four months the work in most of the parishes and missions has gone on steadily and satisfactorily. Through the efforts of Mr. McNish a new work has been started at Slaterville Springs during the last summer, which is full of promise. He has baptised 27 at Slaterville and 6 at Speedville and has presented 15 for Confirmation. Mr. McNish himself gave a brief sketch of this new work, stating that the initial movement was made by a lady whom he baptized a year ago at Dey's Landing. Mr. Duck carried the history back to 1873 when, through efforts of one zealous woman a work was inaugurated near the foot of Seneca lake from which five missions have grown, Dey's Landing being the second.

The second session began at 10 o'clock Wednesday morning with Morning Prayer by the Rev. Messrs. McNish, and Kidder. The Rev. W. E. Wright, of Grace church, Elmira, preached a powerful sermon from St. John ii: 10. In the celebration of the Holy Communion the Rev. W. E. Allen was celebrant, assisted by the rector of the parish. At 1 p. m., a bountiful collation at the rectory was partaken of by the clergy, members of the Woman's Auxiliary, and other visitors.

At a little after 2 o'clock the district branch of the Woman's Auxiliary met in the church. The report of the president, Mrs. Eugene Diven, of Elmira, showed that much had been done since the last meeting, especially by the children, for those who labor in the mission field. Miss Adelaide Munger, of Owego, was chosen vice-president, and Mrs. Shaw, Elmira, was made superintendent of the junior work of the distri t. At 4. p. m., the convocation met in business session, and besides arranging for a monthly service at Slaterville Springs, discussed the subject of relieving the Bishop by dividing the diocese or otherwise. At 7:30 p. m., after shortened Evening Prayer by the rector, the Rev. J. H. Kidder read a strong paper on "The Church, the Basis of Christian Unity." The Rev. W.C. Roberts, of Corning, and the president, each spoke briefly on the subject of missions, and the convocation closed. It was well attended thoroughout and enjoyed by all.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

Bishop Whitehead, in the absence of Bishop Vincent, will make the following visitations during the month of

FEBRUARY.

9. Evening, Springfield, church of the Heavenly Rest.
10. Evening, Springfield, Christ church.
11. A.M., Dayton, Christ church; Eve., Hamilton, Trinity church.
12. Eve., Fern Bank, church of Resurrection.
13. Eve., Addyston, St. Andrew's mission.
15. A.M., College Hill, Grace church; P.M., Hartwell, Holy Trinity; Eve., Cincinnati, Epiphany.
16. Cincinnati, Chapel of Nativity.
17. Portsmouth, All Saints.
18. Eve., Portsmouth, Christ church.
19. Eve., Circleville, St. Philip's.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

PORTLAND.—St. Mark's mission and school, started a short time since by two young laymen from St. Louis, is making progress even beyond expectation. Services are held Sunday morning and evening by Mr. Alleyne, lay reader, who has now applied to the Bishop for deacon's orders. The little chapel is tastefully and correctly arranged, and the services well attended. At the Bishop's visitation last week, two persons were baptized and five confirmed.

JEFFERSON CITY.—The work of Grace parish is increasing and the efforts of the clergyman—lately from the Methodist body—are meeting with a hearty response from the people. Bishop Tuttle made a visitation on the second Sunday after Epiphany and confirmed five. The children of the Sunday school will use the Lenten Mite boxes sent out by the Board of Missions.

ST. LOUIS.—The building of Holy Innocents' parish, Oak Hill, has been moved to the rear of the lot, and quite an addition ha been made in the shape of chancel and transepts, the nave remaining as before. The enlargement has been necessitated by the growth of the parish in the past year.

The church of the Ascension, Cabanne, has also out-grown its building and the seating capacity has just been increased one-third. This parish has adopted the plan of systematic offerings for all purposes, and so successful has it proven that the rector lately read a paper before the Clericus of the city urging its adoption by all of the parishes. Bishop Tuttle visited the parish to congratulate it upon its enlargement. The church was crowded. The Bishop extended his thanks to the parish for three things, 1st, their unity and harmony, 2nd, the good example set in building without going into debt, 3rd, their systematic offerings for missions and the benevolent work of the diocese. The brief history of the church is full of interest and its great growth is evidence of the "westward drift" of the city. The church was organized about two and a half years ago, with 20 communicants, who full of faith in the growth of Cabanne and Clemens Places, proceeded to build a picturesque church on the corner of Cates and Goodfellows ave. on a lot 72x156. The Rev. Wm. Elmer was called to take charge in October, 1888, and the same week Messrs. N. G. Pierce, L. L. Clark, and D. F. Leavitt were appointed a building committee, and ground was immediately broken for the church building. This was completed and the first service was held on the Christmas Day following. The church was consecrated by Bishop Tuttle on the Feast of the Epiphany, 1889. Within two years the building proved too small for the congregation and another building committee of Messrs. B. F. Gray, Wm. P. Nelson, and C. W. Holland was appointed to carry out the scheme of enlargment adopted by the vestry. Their work is now finished, and Sunday's services were to express the gratitude of the congregation for the rich blessings poured out upon them. One feature in the management of this church is unique. It has never gone into debt, but paid for its lot, and for its building and its enlargement as they were erected. It stands first among the churches of the city in its *per capita* contributions for missionary and benevolent work, and the little flock of 20 has increased to 76. The enlargement adds about 70 sittings to the church.

An enthusiastic meeting of the Brotherhood of St. Andrew was held in the guild rooms of St. George's church, Jan. 22, addresses being made by Bishop Tuttle and the Rev. Dr. Holland who has just returned from England, greatly refreshed and rested by his trip. Arrangements were made for holding noon-day down-town services during the season of Lent, and the Bishop was asked to appoint the clergy to conduct them.

Thursday, Jan. 22nd, at St. Peter's church, a plan was adopted for the organization of an association to support and carry on a Church Home for aged women. The Bishop is to be *ex-officio* president, and representatives are to be elected from the several parishes so that the Home may be diocesan in its character. The first meeting of the association, for the purpose of taking practical steps, will be held at the same place, Feb. 12.

WEST MISSOURI.

EDWARD R. ATWILL, D.D., Bishop.

BISHOP'S APPOINTMENTS.

FEBRUARY.

15. Nevada. 16. Fayette.
17. Booneville. 18. Tipton.
19. Versailles, 22. Joplin.
23. Neosho.
25. Meeting of Woman's Auxiliary, Kansas City.

MARCH.

1. A.M., Savannah; P.M., St. Mark's, St. Joseph; evening, St. Matthias, St. Joseph.
2. Amazonia. 3. Maryville.
4. King City.
8. A.M., Independence; evening, St. Mary's, Kansas City.
9. Lee's Summit. 10. Pleasant Hill.
11. Harrisonville. 12. Clinton.
13. St. Augustine's, Kansas City.
15. A.M., Christ, St. Joseph; evening, Holy Trinity, St. Joseph.
16. Hamilton. 17. Breckinridge.
18. Utica. 19. Brookfield.
20. Chillicothe.
22. Kansas City; A.M.; Trinity, P.M., Mission of Trinity church; evening, Grace.
23. Holden. 24. Warrensburgh.
25. Sedalia. 29. West Plains.
30. Willow Springs. 31. Mountain Grove.

APRIL.

1. Christ, Springfield.
2. St. John's, Springfield.
3. Lebanon.
5. Kansas City; St. Mark's; P.M., St. Mary's chapel.
6. Odessa. 7. Higginsville.
8. Blackburn. 9. Sweet Springs.
10. Marshall. 12. Butler.
13. Rich Hill. 15. Marshfield.
19. Lexington. 20. Carrollton.
21. Brunswick. 22. Miami.
2 . A.M., Grace church mission, Westport; P.M., St. Andrew's, Kansas City.

MAY.

3. Carthage and Webb City.
4. Lamar.
14. Annual Convention, Grace church, Kansas City.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

The Bishop has announced that after Feb. 21 the diocese will be under the care of the Standing Committee as its ecclesiastical authority, while he is making his visitation of the churches in Europe. He expects to return in June, when he hopes to visit the more central and important places that may call for services in the neighborhood of Albany and Troy, deferring until October those in remoter parts of the diocese. The Bishop of Delaware has kindly consented to make the following visitations for Bishop Doane:

April 26th, a. m., St. John's church, Schenectady; p. m., St. Ann's, Amsterdam.
April 27th, p. m., Chestertown.
April 28th, p. m., Saranac Lake.

KENTUCKY.

THOS. U. DUDLEY, D. D., D. C. L., Bishop

The Church Mission in Louisville closed Septuagesima Sunday. The missioners who were engaged in the work are men of ability and power, possessing great spirituality of both mind and heart. A very marked feature of this Mission was the noon-day services held under the auspices of the Brotherhood of St Andrew, by the Rev. W. A. Snively of Trinity church, New Orleans. The attendance at "Fort Nelson," the building, corner of 8th and Main Sts., used for this purpose, was crowded by business men of all classes who by their profound attention evidenced the great interest they felt in the eloquent presentation of the great truths of the Gospel of Jesus Christ. The influence of the Mission work has manifested itself in the following ways: Many projected social entertainments were abandoned; a closer union of the clergy in their united participation in the holy Eucharistic Feast at Grace, St. Paul's and St. Andrew's churches; the united and hearty co-operative work of the lay men and women of the different parishes in efforts to awaken souls, and to stir up all to greater devotion and diligence. Four and five services daily were held in the various churches; early Communion was observed in all the parishes. At the general missionary services at night the churches were well filled.

The missioners in charge were the Rev. J. Mott Williams, dean of All Saints, Milwaukee, Wisconsin, at church of the Advent; the Rev. Pelham Williams, of Boston, Massachusetts, at Grace church; the Rev. Wallace Carnahan, of Christ church, Little Rock, Arkansas, at St. Andrew's church; the Rev. Henry Y. Satterlee, of Calvary church, New York, and the Rev. S.R. Harris, D.D., of the Parochial mission society, at Christ church; the Rev. Gustav A. Carstensen, general missioner of the Parochial Society, at Calvary church; the Rev. E. Walpole Warren, of the same society, at St. Paul's church; the Rev. Reverdy Estill, Ph.D., of St. Paul's church, Newport, Kentucky, at Zion church; the Rev. Frank Woods Baker, of Trinity church, Covington, Kentucky, at Ascension mission; the Rev. A. C. Brown, of New Haven, Connecticut, at the church of our Merciful Saviour. In the parish of the church of the Advent, the Rev. J. Mott Williams held extra services in the German language designed for the large class of this nationality living within the limits of that parish.

Bishop Dudley was a daily attendant at the noon-day Mission, closing the service there with the benediction; the greater part of his time was devoted to the interest of the work in the colored parish of our Merciful Saviour.

This Mission has opened up the posibilities of the influence of the Church. Deep furrows have been made, seed planted broadcast in all sorts of soil, which it is firmly believed and hoped God, in His own time, will garner into the Kingdom.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

WASHINGTON, D. C.—On the 2nd Sunday after Epiphany, the rector of St. John's church asked his people to contribute not less than $600 to the Diocesan Missionary Fund, that being the sum assigned to St. John's parish for this purpose by the committee on missions. Bishop Paret was kindly present at the rector's invitation, and made a stirring and most interesting statement of the present needs of the mission work of the diocese. The result was a contribution of $1,385.28, instead of merely the $600 asked for as a minimum. Of this sum, $600 was in the form of "specials," one gift of $300 being from a regular member of the parish; the other $300 from a lady temporarily in Wash-

ington. The latter gift was brought into St. John's vestry in the afternoon of the Sunday when the collection was taken up, together with an anonymous letter which is now published at the Bishop's request, in hopes that it may stimulate others to similar liberality:

"WASHINGTON, Jan. 18, 1891.
A stranger in the city, with two sons, young men, in response to the appeal of the Bishop this morning, desires to send one worker into the field where God calls for workers, with a request that he will often pray for her and her sons; that God in His own time and way will bring them as workers into his vineyard, and strengthen their mother for her duties as a Christian."

In addition to the above contribution from St. John's parish, $500 has been sent to the church at Anacostia, $50 to the Convocation of Washington, and "specials" of $800 for theological education and disabled clergy, making a total for diocesan purposes, outside of the parish, of upwards of $2,700 during the current diocesan year.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

PATERSON.—"An Old English Tea Party" and a Sunday school bazar have been held in the parish of the Holy Communion. Both were largely attended and both were productive of good results. The financial gain was about $500. A great effort is being made to pay off the heavy debt on the property, that the church may be consecrated. To aid in this, the rector, the Rev. T. S. Cartwright, LL. D., is publishing "The Story of a Parish; or memorial sketches of the church of the Holy Communion, Paterson, N. J., from its organization in 1867 down to the year 1891." It is a graphic and entertaining narrative of labor, difficulty, and success, which every friend of the parish will prize, and which may stimulate to renewed activity and zeal. The work is embellished with engravings of the church, and portraits of rectors and other friends. A few years ago the church building was damaged by a railway, and a suit is now pending for the payment of damages. By this and other difficulties the parish has been interrupted in its work, and it is almost a marvel that it has maintained its existence. It is a free church with sitting accommodation for 750 people, and with a school and class rooms for 500. The rector conducts a daily service, has a weekly Celebration, a vested choir, a Sunday school of 400 scholars, and various parish organizations which render efficient service. Still the heavy debt upon the property is a burden and a hindrance, and the rector and vestry are laudably anxious for its reduction. In the year 1892, the parish will celebrate the 25th anniversary of its organization, and the rector proposes that this should be signalized by the payment of the debt, and the consecration of the church.

WYOMING AND IDAHO.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

On Saturday evening, Jan. 10th, Bishop Talbot arrived in Sundance to assist in the opening services of the new church on the next day. They began on Sunday morning at 11, when Bishop Talbot read the Ante-Communion service, preached, baptized three adults, and celebrated the Holy Communion. In the afternoon a children's service was held. Bishop Talbot addressed the children, and baptized an infant. At the evening service the Bishop also preached and confirmed a class of six persons. After the service in the evening, the Bishop, accompanied by the Rev. Mr. Snavely, went to the residence of Mr. McElwain and baptized four children. All these services were well attended, the evening service especially, for at that time every inch of available room was occupied. The new church consists of a nave 24x36 feet, chancel 8x14, robing room 8-3-4x9, and porch 5x8. The spire is 54 feet from the ground to the top of the cross. The church is painted a light drab with olive trimmings. It is situated on Main street and in what will soon be a pretty residence part of the town. It is beautifully fitted up; the chancel is covered with red and black figured carpet, the aisle with cocoa matting; a handsome altar, prayer desk and lecturn of solid oak have been procured, and were adorned with red hangings, the present of a member of the ladies' guild. On the altar were two beautiful vases, and a handsome altar cross, the latter, the gift of Mr. Samuel H. Martin.

The mission of the Good Shepherd was started July 13th, 1890, and has had a most remarkable growth; 31 persons have been baptized and eight confirmed. On October 8th, 1590, the corner stone of the new church was laid. After six times being defeated by sickness, the ladies of the church at last organized their guild in the month of November, and named it the Guild of the Good Shepherd. They have labored faithfully, and have purchased an altar carpet, organ, stove, and other things for the church; have held several entertainments, and in every way possible aided and encouraged the priest in charge in his work. The Sunday school has also been most successful, and now numbers between 50 and 60 members. The scholars have, by their own efforts, purchased a fine library for the school.

MILWAUKEE.

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

SPRING VISITATIONS.

MARCH.

1. Janesville: A.M., Trinity; P.M., Christ church.
3. P.M., Brodhead.
4. " Trinity, Monroe.
5. " Kemper, Darlington.
6. " Trinity, Mineral Point.
8. Milwaukee: A.M., St. Paul's; P.M., St. Luke's.
9. P.M., Trinity, Platteville.
10. " Emanuel, Lancaster.
11. " Trinity, Prairie du Chien.
12. " St. Luke's, Mazomanie.
15. Kenosha: A. M., St. Matthew's; P. M., Kemper Hall.
16. P.M., St. Luke's, Whitewater.
22. Milwaukee: A.M., St. James'; P.M., St. John's.
23. P.M., St. Alban's, Sussex.
24. " St. Paul's, Columbus.
29. A.M., Cathedral; afternoon, Trinity, Wauwatosa.

APRIL.

5. St. Paul's, Beloit. 6. St. Mary's, Sharon.
8. Rochester.
11. Racine: P. M., Holy Innocents;
12. A.M., St. Luke's; afternoon, Emmanuel; evening, St. Stephen's.
13. Afternoon, Taylor Orphanage, Racine.
19. A.M., Cathedral; afternoon, Soldiers' Home Chapel; evening, Christ church, Milwaukee.
26. Pine Lake: A.M., Holy Innocents; P.M., St. Sylvanus'.

MAY.

3. A.M., Zion, Oconomowoc; P.M., St. Paul's, Alderley.
7. P.M., St. John Chrysostom's.
10. A.M., Trinity, Baraboo; P.M., St. John's, Portage.
17. Racine College.
24. A.M., Christ church, Delavan; P.M., St. John's, Elkhorn.
25. P.M., St. Paul's, Watertown.
29. " Horicon.
31. A.M., Fox Lake; P.M., Beaver Dam.

JUNE.

7. A.M., Grace, Madison.
8. Waunakee.
9. St. John's, Evansville.
10. " " Burlington.
11. St. James', West Bend.
14. A.M., St. Matthias', Waukesha.
16—17. Council of the diocese.
21. A.M., Holy Communion, Lake Geneva; afternoon, St. John's, Springfield.

The Bishop desires to examine Parish and Mission Records, to celebrate Holy Communion when he makes a visitation on Sunday morning, and would be glad to meet the vestries of the several parishes He expects to confirm in some parishes, not named in the above list, as may be arranged hereafter. The northern part of the diocese will be visited, God willing, in the autumn.

ALABAMA.

RICHARD H. WILMER, D.D., LL.D., Bishop.
HENRY MELVILLE JACKSON, D.D., Assistant Bishop

The Rt. Rev. Henry Melville Jackson, D. D., Assistant Bishop of the diocese held his first Confirmation in Grace church, Anniston, on the Feast of the Conversion of St. Paul, and confirmed a class of seven persons, the total number confirmed in this church since Easter being 41. In the morning Bishop Jackson preached in the new church of St. Michael and All Angels. This magnificent church was built for the working men, in a suburb of the city. Morning Prayer was said by the Rev. Philip A. Fitts, rector of Grace church, the two congregations uniting in the service. The Bishop's sermon was a striking and impressive enforcement of the lesson of the widow's offering, St. Mark xii: 42. Bishop Jackson has gone about his Master's business with single-hearted earnestness that draws the hearts of all the people to him. He begins his work under inspiring auspices.

GEORGIA.

The mid-winter meeting of the Atlanta Convocation was held in St. James' church, Marietta, Jan. 7th and 8th. There were two services and two sermons each day, and a general discussion on missionary topics at the closing service. The Archdeacon, or diocesan missionary, gave a very encouraging report of his work in Georgia. It was shown by all the speakers that the outlook for gathering in the "great harvest" is hopeful. Earnest hard-working laymen are doing effective work as lay readers, and the missionary priests are ministering unto the little flocks as far as possible. But much of the vast field in this convocational district—fully large enough to form a separate diocese—is unoccupied by the Church. Several more clerical missionaries could be kept busy. On motion of the Rev. C. B. Hudgins, the Dean was requested to memorialize the next diocesan convention to appoint a committee on the division of the diocese of Georgia into two dioceses, said committee to report to the Convention of 1892 for action. It is the opinion of the convocation that the Church in Georgia will grow more rapidly when this great State is divided into at least two dioceses, and it is hoped that the necessary steps to that end will be taken in time to get the consent of the General Convention of 1892 for such a division. The Dean was also requested to make two other memorials to the next diocesan convention: (1) To define the boundary lines of its four convocational districts and order the same to be printed in the journals for each year. (2.) To make it obligatory on the part of each clergyman, who is paid any amount out of the missionary funds, to render an account of his work at the regular missionary meeting of the convention. Good working by-laws and a constitution were adapted for this convocation. The convocation adjourned to meet in Cedartown, Ga., April 8th, 1891

The Atlanta Convocation and indeed all the clergy of the diocese, hail with great pleasure the plan of Clerical Insurance now in working order. A committee of three laymen appointed by the late Bishop have the matter in charge.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

WHITE HAVEN.—The Rev. H. M. Jarvis, rector of St. Paul's church, writes that the church has recently been almost ruined by fire and water, and he will need a thousand dollars to restore it. The pipe organ is also ruined, as are all the contents and furnishings of the church. Several members of the parish are seriously ill from exposure at the time of the fire, while trying to save the rectory and other houses near. There is a small insurance. Aid from sympathetic brethren would greatly encourage pastor and people. Gifts may be sent to the rector or to Geo. W. Koons, Esq., treasurer of the vestry.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

The 10th anniversary of Bishop Paddock's consecration as the Missionary Bishop of Washington was very appropriately observed in Tacoma on Dec. 17, 1890, a number of clergy and laity of the diocese being in attendance. Morning service was held in St. Luke's church at 11 a. m., when the Holy Communion was celebrated by Bishop Paddock, assisted by the Rev. A. S. Nicholson, one of the pioneers of the diocese, and by the Rev. John Dows Hills, rector of St. Luke's. The clergy were entertained at dinner by the Bishop and his daughter. In the evening special services were held at St. Luke's church. After Evensong, the Rev. Mardon D. Wilson of Vancouver, delivered an address of congratulation, to which Bishop Paddock, with much feeling responded. The sermon, largely historical in its character, and therefore possessing special interest, was delivered by the Rev. George Herbert Watson, of Seattle.

VIRGINIA.

FRANCIS MCN. WHITTLE, D.D., LL.D., Bishop.
ALFRED MAGILL RANDOLPH, D.D., Ass't Bishop.

The committee appointed at the last council to consider the division of the diocese unanimously recommends a division into two dioceses, with resources, communicants, and territory as near to equality as practicable, in consideration of present circumstances, and in view of the future. It is agreed to recommend that the following counties shall compose the diocese of Virginia: King George, Caroline, Hanover, Goochland, Powhatan, Amelia, Nottoway, Luenenburg, Mecklenburg, Westmoreland, Essex, King and Queen, New Kent, King William, Henrico, Chesterfield, Dinwiddie, Brunswick, Richmond, Northumberland, Lancaster, Middlesex, Gloucester, Mathews, Charles City, Prince George, Sussex, Greensville, York, James City, Warwick, Elizabeth City, Surrey, Southampton, Isle of Wight, Nansemond, Norfolk, Princess Anne, Northampton, Accomac. The remainder of the State to constitute another diocese. The above division would assign to the diocese of Virginia 10,165 communicants, whose contribution to the Contingent Fund by the report of the last diocesan council amounted to $6,018; and to the proposed new diocese, 8,224 communicants, contributing to the Contingent Fund, $5,000. It is recommended that all vested funds of the diocese of Virginia be divided in the ratio of communicants between the two proposed dioceses, so far as such division may be found to be practicable and free from legal difficulties. It is also recommended that the property in the episcopal residence in the city of Richmond be vested in the proposed diocese of Virginia.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

METUCHEN.—At a recent meeting of the wardens and vestry of St. Luke's church, the Rev. Hibbert H. Roche, rector, a resolution was passed unanimously, increasing the rector's annual salary to $1,000, beginning with the 1st of Jan., 1891; 18 months ago a similar resolution was passed, but Mr. Roche then declined to receive the additional compensation, fearing that some embarrassment might grow out of the increased burden upon the parish, and that other causes which he had at heart might suffer. These "other causes" have in the meantime been so earnestly taken to heart by the members of the parish, that a fund of $400 has been raised for the decoration of the church, and the work is immediately to be proceeded with. The result of this much-needed improvement will be to give fresh impetus to a larger project, involving the erection of a new building for the use of the Sunday school and for other parish purposes, for which already a considerable sum has been raised. The parish is not rich, and it has recently lost by death one of its most liberal members; but it is quick with the best life, and all contributions have been spontaneous free-will offerings. To the self-forgetting and earnest Christian spirit of the rector, its present prosperity is largely due.

NORTHERN TEXAS.

ALEX. C. GARRETT, D.D., LL.D., Bishop.

PARIS.—On the 2nd Sunday after Epiphany, the Rev. F. J. Vincent, late of Lake Providence, La., officiated at the church of the Holy Cross in this place, having accepted the call of the vestry to the rectorate. The services were bright and hearty; the *Venite* and *Glorias* were sung to Anglican chants; the *Te Deum* to Jackson in F, the *Jubilate* to Williams in C. The Litany was also said, and the ante-Communion Office with sung responses to the Commandments. It was notable that very hearty congregational singing marked the entire service, combined with a select choir of eight voices.

The Living Church.

Chicago, Saturday, Feb. 7, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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SOME of our respected contemporaries are amusingly solemn over a little note which recently appeared in our columns in relation to accessions to our ministry from various bodies, during the past year. The Baptist *Inquirer* inquires: "If five Baptist ministers go over to the Episcopal Church in a year, how many years will it take for 21,000 to get there?" Five into 21,000 goes 4,200 times. Ask us something harder, please! But that is not a fair count. We have always held that it will take longer to convert the Baptists than some other denominations. The outlook for the Presbyterians, on the other hand, is quite encouraging. Ten converts in one year means 7,000 in 700 years. That is not so bad!

The Episcopal Recorder (Reformed Episcopal) has "a few thoughts" on the subject, and also propounds some questions. So far as these relate to the present "size" of the Protestant Episcopal Church, they are answered in the asking. No Churchman claims anything on that account, and it ill becomes a journal of the latest and smallest sect to refer in that way to one of the most influential Christian bodies in the land. If the comparison be made between Christians who adhere to episcopacy throughout the world and those who have discarded it, the advantage is overwhelming with the former. That which was accounted "a little one" in this land is becoming "a thousand." And we believe that this growth will continue, because we believe that "this Church" represents an essential principle of Church polity which the Protestant denominations have repudiated, while at the same time it holds the Faith once for all delivered, without addition or subtraction.

AMONG the questions to which *The Recorder* asks an answer, is the following:

> Does not the Protestant Episcopal Church take as great satisfaction in securing the uneasy and restless spirits who wander from one denomination to another, as it does in bringing the unconverted into living union with Christ?

To which we reply that, so far as we are informed, our bishops are exceedingly careful not to hold out inducements to "uneasy and restless spirits." Many applications from such are refused. It was only the other day that the Bishop of Chicago declined to receive one of the uneasy and restless spirits who ministers in the Reformed Episcopal Church.

NOTWITHSTANDING the explanations which have been made so often, the statement continues to be repeated that "tithes" in the English Church are a state tax for the support of the "establishment," as people are fond of calling it, and this is taken as a text upon the enormity involved in compelling a large number of people to pay for the support of a religion in which they do not believe. It will doubtless surprise many people to be told that the Church never was established by the English government in the sense commonly supposed. It was established throughout England as one Church under one Archbishop with his suffragan bishops, while the land was still cut up into a number of separate kingdoms under different and warring chieftains. Throughout its history it has been endowed with buildings and estates by many nobles and rich men, but it is difficult, if not impossible, to trace any part of its endowments to acts of parliament. The tithes are not taxes assessed by the legislature, but are rather of the nature of a ground-rent. All tithe-paying property in England has come into the hands of the present owners subject to this lien or rent. It represents an hereditary claim of the Church. Landlords and tenants make their terms with each other on this basis. This being the case, the abolition of the tithes without compensation would be simply legislative robbery. Nor is it at all probable that it would benefit anybody except the landlord. Rents, instead of being divided into two portions, part going to the Church and part to the land owner, would pass entire to the latter. The total amount would not be less than before.

ANOTHER subject also much harped upon is the large income of the clergy of the English Church. A recent writer states that the gross annual values of benefices for twenty-one counties is $10,000,000, which is distributed among 6,600 clergymen. If this told the whole story, it would appear that 6,600 clergymen are supported upon an amount which barely suffices to maintain a dozen or two of the rich men of America. It appears that upon this showing the average income of the individual rector or vicar would be about $1,500 a year. Of course the clergy of the cities and large towns must receive considerably more than this, while many of those in the rural districts have far less. But the figures as thus given are far from presenting the whole truth. There are in England we believe, over 4,000 clergymen, a great number of whom are employed as assistants—"curates," as they are there designated. A very large part of these have to be paid by the beneficed priests who employ them. Their stipends are often meagre enough, but be they more or less, the amount must come out of the income of the benefice. This will reduce the average given above at least one-half. In addition to this, the rector of the parish is responsible for keeping his rectory in repair and handing it over in good condition to his successor. It will thus be seen that the income, large as it seems in gross amount, is by no means large for the purposes it has to serve. Nor are the clergy neglectful of the sacred trusts committed to them. Large numbers of those whose incomes are the amplest have devoted the surplus to the restoration or rebuilding of their churches and the erection of school houses or other buildings for parish use. England does not pay too much for the Church, always supposing that the Christian religion is worth preserving and perpetuating as a priceless boon to the nation and its children.

A LOCAL temperance (?) organ relates a somewhat apocryphal story, the scene of which is laid "in a small Michigan town." A group of children, it is alleged, who had been prepared for Confirmation by the rector of the parish, were also members of a "juvenile temple"—whatever that may be—where they had "listened to the last words of modern science concerning alcohol." The superintendent of the temple had taught the children that the use of alcoholic wine, even in the Sacrament of the Lord's Supper, was wrong. Upon the arrival of the Bishop, these well-taught children "before allowing themselves to be confirmed," demanded to know whether such wine was to be used in the Eucharist, and upon being informed that such was the case, they declined to allow the rite to proceed, they would not "forego their convictions," and the "Confirmation was indefinitely postponed." Whether the tale be true or not it, illustrates well enough the extent to which fanaticism is being carried by some of the reform organizations of the present day. The comments of the paper which publishes the tale are still more in point than the story itself: "We glory in the courage of the children. Loyalty to the truth is nobler than loyalty to any visible organization on earth, the Church included." Then follows more about "science," "hereditary tendencies," "sleeping demons," etc., and all ends with a declaration of war against those churches which use wine at the Communion. It is the usual course of reformers possessed with a single idea. The time comes when the very foundations of truth and morality come to be regarded as insignificant in comparison with the single object which the reformer has in view. The true tendency of the remarks quoted above can be fully appreciated, if for "courage" we read "impudence;" for "loyalty to the truth," obeying the promptings of a self-constituted leader in rebellion against the "governors, teachers, spiritual pastors, and masters" set over them in the Lord; and for "science," the utterances of unscrupulous fanatics who know not what science is. A system which would undertake to teach our children to set themselves up against their parents, to despise the institutions of religion, and to defy its ministers, is nothing less than a menace to society.

READING FOR CHURCHMEN.

A good deal has been said and written of the importance and necessity of continued study by the ministry. It cannot be too strongly emphasized, the priest's lips should keep knowledge. He who is set to feed the flock must be diligent in the studies connected with his sacred calling. The field is wide. The clergyman must not only be versed in theology, he must also have at least an intelligent acquaintance with the great questions of the day, that he may be a competent adviser and an interesting companion to those whose lives he touches.

It is also of great importance that the laity of the Church should be well-informed laymen, able to give a reason for the hope that is in them. An intelligent laity is a great strength to the Church. We mean that our own people should be

grounded in Church principles, that they should know something of the history and claims of the Church as well as a little more than the mere elements of the Christian religion. As a matter of fact, there is a lamentable lack of knowledge of the position and principles of the Church. It is within the experience of every clergyman to mourn over this almost universal ignorance. It is true that we have reason to be proud of many of our laymen who are well versed in such matters. There are many men prominent in the councils of the Church who are able champions of the Faith. But these are exceptional. It is sadly true of the mass of our Church people that they lack knowledge which they should have, to be worthy exponents of the Church's faith and practice. There are too many who are members of the Church for social reasons, or by preference, because they enjoy the services. They are quite as ready to go elsewhere, if the fancy takes them, or if their tastes are offended in the services of the parish church. They have no defence to make when the Church is attacked. They cannot give reasons for features of the Church which mark it as distinct from "other denominations." Their acquaintance with the Prayer Book is not extended beyond the outlines of Morning and Evening Prayer. The directions as to days of abstinence and feast days, are unknown to them. It is from this large, inert class, that the clergy find their chief obstruction in raising the tone of the services, prosecuting Church work, and deepening the spiritual life. As a matter of course, the prejudice which is born of ignorance is rife even to the stubborn contesting of any and every advance. It is from these that the senseless cry of "Rome" is raised at any effort to carry out the Prayer Book system. Their affiliations are with the Protestant bodies which surround us, and their conceptions of the Church are that it is a Protestant sect which uses vestments and a liturgy.

We venture to urge upon the clergy that they can do a great work for the Church, and win an influential following for themselves if they make the effort to induce their people to read Church books. We are aware that this is a hard thing to do, but it is worth the effort. At this time, when Lent is approaching, and Confirmation classes are under instruction, there is a favorable opportunity to put into the hands of people books which will do an immense deal of good in educating a generation of earnest, intelligent, Church people. If a parish library is not available, the rector could procure for his people, at small expense to them, books which would give them the information they need. Devotional reading during Lent and at other times should have a wide scope, and go beyond the merely subjective. A judicious pastor will see to it that books which will instruct and educate are easy of access by his people. The local bookseller will be easily induced to provide a line of works at the pastor's suggestion, to which people may be referred. It is not our purpose to give a list of such books, for the clergyman may be supposed to know what is needed. Such works as Canon Mason's Faith of the Gospel, Norris' Rudiments of Theology, Luckock's Studies in the Prayer Book, Cutt's Turning Points of English and General Church History, Bishop Leonard's Church History, Little's Reasons for being a Churchman, Bishop Kip's Double Witness, Our Family Ways, Snyder's Chief Things, Littledale's Plain Reasons against joining the Church of Rome, Bishop Spalding on the Church and Her Apostolic Ministry, Sidney Lear's Light of the Conscience, Larrabee on the Sacramental Teaching of the Lord's Prayer, etc.; these and such like will prove valuable aids in strengthening the life and work of the Church. We earnestly commend the subject to the attention of our brethren.

SERMON NOTES.

PARABLE OF THE VIRGINS.

A SERMON PREACHED IN ST. JOHN'S CHURCH, LEXINGTON, KY., BY THE REV. S. J. FRENCH.

The parable was spoken not to "the people," but to the twelve. Its first and chief meaning must therefore be found in its application to them in their official capacity as the founders and first rulers of His Church. It was spoken after our Lord's public teaching was ended; and it must be taken in its connection with the words preceding and following, viz., the prophecy of the second coming, the parables of the two servants, of the talents, and of the final judgment, each of which has to do with some one (and only one) phase of the apostolic rule and government of the Church, which is in the attitude of expectancy for the personal return of the Son of Man, the "Bridegroom." Some parts of the Church, or, as St. John has it in the Apocalypse, some of "the churches," are wise and some are foolish, in their way of maintaining this attitude. Wherein lies the difference? Not in their first zeal and earnestness, for *all* "went forth to meet" Him; not that some were sincere and some hypocritical, for all had the same oil, divine grace, and the same lamps, the divine mission by which they were to let the light produced by divine grace illuminate the world; not that some were watchful and some wearied, for "*all* slumbered and slept," and none were blamed. The sole point of difference between the "wise" and the "foolish," is in the *amount of oil taken*. The "foolish" had enough for all immediate and present needs; the "wise" had not only this, but enough for an emergency, enough to last in case the Bridegroom did not come as soon as they thought He would.

APPLICATION: 1. Some of the very churches founded by the Apostles themselves were wise and some were foolish. Some laid in sufficient stores of divine grace, by realizing their position as the "light of the world," and His nature as the Divine Lord, to endure even unto the end, though He delayed His personal appearance. Some of the Catholic churches of primitive times have perished; some remain and flourish; the latter had a "store of oil in their vessels," the former, only sufficient to keep them alive for a little while.

The application in these days is to each diocese and to each parish, as well as to each national Church; is it existing for itself only, for the present time? looking only to the present generation, seeking to make a figure before the eyes of men, too much absorbed in the thought of immediate accessions and present growth in numbers? Or is it laying deep and strong the foundations of the Faith, establishing traditions of the divine origin and mission, laying the ground work of Catholic truth in all its fulness and completeness, nothing hidden or reserved or kept back from policy, accepting the full measure of "oil" which God stands ready to give, storing it up in its vessels that no man may doubt its existence, leaving the outward growth and attractiveness of the Church to take care of itself, or rather to be cared for by Him Who simply commands her to "let her light shine," and will Himself see to it that men are guided by her light. Such churches, such parishes, are those that live.

2. There is also an individual application. There are two classes of disciples: those who are content with the least amount of grace which will enable them to get along in this life. They are the easy-going Christians who are content with little of church-going and infrequent and irregular Communions, little or no fasting, short and formal private devotions, and a contempt of those means of grace which they do not use. Their only care is to maintain a decent appearance before men as Church members, and at the same time not be over-zealous or too enthusiastic in adherence to the Church. Their conception of the grace needed is of something for this life and its daily needs. But how about the long night of death when all slumber and sleep? Will not such, when the angelic voice sounds, bidding all come forth from the graves to meet the Bridegroom, find that their lamps have gone out? They had not secured sufficient grace to preserve the soul. It had not been taught the loveliness of the Divine Master, it was not sufficiently attached to holy things, was not trained in the habits of holiness, not thoroughly and throughout its whole being united to Christ. Its supply of divine grace was small, the lamp burned out in the early watches of the night, and when the awakening comes, the time is too short "to buy," no matter how one may strive and toil and expend treasure to secure the neglected grace; it is forevermore *too late*.

But there are those who realize that they cannot make too devout and constant use of all the means of grace. Life is short, the night may be long; or even if He come speedily, we cannot be too ready for Him, cannot love Him too much, be too familiar with holy things, or too fixed in habits of holy thought and prayer. Hence they neglect no opportunity or means of cultivating the love and knowledge of divine things. Frequent prayer, study of God's Word, meditation, fasting, confession, will all be used. Above all, no opportunity will be willingly missed of receiving the Body and Blood of Christ. Thus the whole life is a preparing for the night, every Communion is a possible viaticum, the whole soul, the whole vessel, is filled with the oil which shall keep alive the flame of divine love all through the many hours of the night, and when the Bridegroom comes, the only preparation needed is to be awakened. The soul is ready, and calmly and collectedly in the peace of a holy joy, enters in with Him to the marriage.

LETTERS TO THE EDITOR.

CLERICAL THEOLOGICAL READING SOCIETY.

To the Editor of the Living Church:

Will you again kindly give me a little space, as you did last year, to call the attention of my clerical brethren to the above society, and to again state its object? Briefly, it is to encourage habitual and systematic theological study throughout the year. Each member pledges himself to study theology for at least one continuous half-hour each week day, and for each default a small fine is imposed, and these fines are each year voted to some needy Church, society, or charity.

It has had 40 members during the last year, and its best commendation is what its members say. One writes: "My membership in the society has been a stimulus to me. My work is of such a character that I can never get a long period for study, but I can usually get the minimum half-hour requirement, which I might not utilize if I did not feel under some particular obligation to do so." Another: "I find it useful to have the spur of a definite engagement in keeping myself up to my reading, and I am glad to belong to the C. T. R. S." Another: "I find the definite obligation to do a certain amount of reading a decided help." Another: "I am perfectly sure, if carried out honestly by our members, and perseveringly, it will redound to God's greater glory." Many more similar testimonies could be given, but these will suffice to show its real usefulness.

The new year begins on St. Paul's Day, Jan. 25. The secretary, the undersigned, will be glad to send to any of the clergy, who feel the need of such a stimulus, a copy of the rules, etc., and a list of the "subjects and books suggested."

E. B. TAYLOR,
St. Paul's Rectory, Vergennes, Vt.

THE OHIO TRIAL.

To the Editor of The Living Church:

In the MacQueary controversy, is not too much stress laid upon "the virgin birth" and the resurrection of "a spiritual body;" and is not the underlying error in the heresy somewhat hidden?

Why so much impressiveness, laid by the Rev. Mr. MacQueary upon the view that Christ was born into the world in a purely *natural* way, if not to emphasize his idea that Christ was merely a creature, of a very exalted kind it is true, for he says: "In Him there was a perfect union of a divine and human spirit," but only *a creature*, for he says again: "He is *the perfected outcome of evolution*." To square himself with his own theology upon this point,

he is *obliged* to hold the view that Christ was born of *two* human parents. Evolution makes that imperative.

But the deadly error of Mr. MacQueary is that he places Jesus Christ in the category of created beings. He says he believes in "the Divinity of Christ." But what meaning does he give to "Divinity" when he exclaims: "Let us be content to see in Christ an avatar of God?" Is he willing to adore Christ, with the early Church, *as* God?

Let Mr. MacQueary state implicitly what rank in the scale of beings he ascribes to Jesus Christ. Was He created, or is He in His essential nature, uncreate? It is here he must stand or fall before the Catholic Church. Other issues only raise a cloud of dust to obscure the main question.

C. B. M.

Independence, Iowa.

ORDER OF THE HOLY REDEEMER.

To the Editor of The Living Church:

Will you allow me to introduce, through the medium of your columns, to your readers and to American Churchmen in general, the name, work, and claims of the Order of the Holy Redeemer. Founded ten years ago by a few friends studying for Holy Orders, it was designed by them to be a vehicle of intercourse upon Church matters, a bond of sympathy in prayer and work, and a sustaining aid to their interior life by means of its fixed limit rule. Its sole ambition was and is to be the tool of God, the instrument in His Almighty Hands of good to its brethren and through them to the world. It particularly interests itself in the careful preparation of its brethren for the priesthood; by regulating their spiritual life, by directing their devotional reading, and by such aid in their secular education as is found necessary. Those who, from this slight sketch, are desirous of knowing more of this Order should write to the secretary-general, who will gladly give further information and hold out a welcome hand to those whom the Spirit of God shall draw to our fellowship.

WILLIAM O. H. R.
Metropolitan Chapter, 2 Parnell Terrace,
New Southgate, N. England,

THE LIVING CHURCH.

SUBSCRIPTION DEPARTMENT.

During January and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, $2.00 for each name, but the choice may be deferred until the work is all done.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will profit.

A clergyman writes: "Our Hymn board arrived here on Saturday, and it is a splendid piece of Church furniture. It is far larger and better than we expected, and everybody is delighted with it. We have gained in two ways, viz, getting the Hymn board, and also (which is of the greatest importance to the parish) getting more readers of THE LIVING CHURCH. I consider THE LIVING CHURCH of great importance in my parish, for people can't be readers of it very long and not improve in Churchmanship. I always try to induce my people to subscribe for it. Please accept our thanks for your generous gift."

The regular cash commission at all seasons is 50 cents for each new subscription. Those who prefer to work for this my do so.

The following offers, it should be understood, are for *new* subscriptions secured and paid within the time specified:

No. 1. FOR 2 SUBSCRIPTIONS—
1 Alms Basin, plush centre;
or 1 Pr. of Flower Holders;
or 1 Altar Desk, wood;
or 1 Ivory Cross, 1½ in. high.

No. 2. FOR 4 SUBSCRIPTIONS—
1 Pair Altar Vases, 5 in. high;
or 1 Hymn Board, No. 844;
or 1 Pair Alms Basins, wood;
or 1 Bread Cutter and Knife in Case;
or 1 Pair Glass Cruets;
or 1 Chalice Spoon, Silver.

No 3. FOR 6 SUBSCRIPTIONS—
1 Pr. Altar Vases, 7½ in. high, No 1;
or 1 Pr. Vesper Lights, 3 Branches;
or 1 Credence Shelf;
or 1 Alms Chest;
or 1 Silver Baptismal Shell;
or 1 Silk Banner;
or Nos. 1 and 2 (above).

No. 4. FOR 8 SUBSCRIPTIONS—
1 Lectern, wood;
or 1 Pr. Altar Vases, 7½ in high, No 2;
or 1 Silver and Pearl Baptismal Shell;
or 1 Brass Altar Desk, No 1;
or 1 Pulpit Lamp;
or 2 Reversible Silk Stoles, 4 Colors;
or Nos. 1 and 3 (above).

No. 5. FOR 10 SUBSCRIPTIONS—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Hymn Board, No. 191;
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or 1 Silk Banner;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
or 1 Processional Cross;
or 1 Pr. Vesper Lights, 5 Branch;
or 1 Brass Alms Basin;
or 1 Apostle Spoon, silver and gold;
or 2 Silk Chalice Veils and Burses, reversible, 4 colors;
or Nos. 1, 2, and 4 (above).

No. 7. FOR 20 SUBSCRIPTIONS—
1 Bishop's Chair;
or 1 Stall and Prayer Desk;
or 1 Brass Altar Desk, No. 3;
or 1 Pr. Vesper Lights, 7 Branch;
or 1 Processional Cross and Staff;
or Nos. 1, 2, 3, and 4 (above).

No. 8. FOR 30 SUBSCRIPTIONS—
1 Altar, wood;
or 1 Pro. Cross, jewelled;
or 1 Altar Cross, 22 in. high;
or 1 Font Jug, polished Brass;
or 1 Silk Banner;
or 1 Pr. Altar Vases;
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBSCRIPTIONS—
1 Altar Cross, 30 in. high;
or 1 Alms Basin, silver-plated;
or 1 Altar Cross, 36 inches high;
or Nos. 7 and 8 (above).

No 10. FOR 100 SUBSCRIPTIONS—
1 Meneely Bell, 350 lbs.;
or 1 Cabinet Organ;
or 1 Brass Lectern, oak shelf;
or Nos. 7, 8, and 9 (above).

Other combinations may be made, enabling parishes to secure what is most needed for the church.

Address
REV. C. W. LEFFINGWELL,
Editor and Proprietor.

PERSONAL MENTION.

The address of the Rev. Francis Moore, formerly of Neligh, Neb., will, after Feb. 14th, be Weatherford, Texas.

The Rev. Geo. P. Huntington has been appointed rector of St. Thomas' church, Hanover, N. H., from Feb. 1st.

The Rev. Robert Hudson is in charge of Trinity church, Pittsburgh, Pa., until Easter. Address accordingly.

The Rev. Dr. McCarroll, rector of Grace church, Detroit, has returned from a four months' visit to Egypt, the Holy Land, Asia Minor, and Greece.

The Rev. J. N. Marvin enters upon the rectorship of St. John's church, Johnstown, N. Y., Feb. 7th. Address accordingly.

The Rev. John Wilkinson, of Galesburg, Ill., has accepted the rectorship of St. Mark's memorial church, St. Louis, Mo., and enters upon his duties Feb. 1st.

The address of the Rev. L. H. Snell, from now, will be Grenada, Miss., he having accepted the call of All Saints' church, at that place.

The Rev. J. J. Mynard for four years past missionary to the Santa Ana Valley, Cal., has resigned the position to accept the rectorship of St. Paul's church, San Francisco. His address is 2329 Clay st., San Francisco, Cal.

The Rev. Alfred W. Griffin has resigned his charge of St. Joseph's mission, Antigo. Address for the present, the Cathedral, Fond du Lac, Wis.

The present address of the Rev. Thos. Stafford is Colorado, Texas, he having accepted a call to the rectorship of All Saints' church, at that place.

The address of the Rev. Hubert M. Johnson, in future, will be St. Simeon's Parish House, S. E. corner of Lehigh ave. and Hutchinson st., Philadelphia, Pa.

TO CORRESPONDENTS.

"SEEKER."—It is quite difficult to say how far the tithe principle should be applied. The tithe is the tenth part, and we could readily conceive that its deduction from a poor man's income would result in hardship. There should be acknowledged and paid, a certain amount as duty to the Church, and this should be reckoned as a part of the tithe. After these expenses are paid, it is a Christian privilege and duty to tithe the surplus.

MRS. H. H. R.—We think the statement is incorrect. Bishop Hare, Sioux Falls, South Dakota, would doubtless give you the facts.

W. P. S.—Your best course is to ask for and follow your rector's directions.

R.—We did no say that reservation is legal, but that the claim is made that it is legal.

H. C. B.—According to our use it would be correct to have processional and recessional as usual. But there would be no impropriety in your suggestion of a silent withdrawal by the choir.

F. G. H.—The Christmas greens are usually removed at the Feast of the Purification. When Septuagesima occurs before Feb. 2nd, they are removed then.

A SUBSCRIBER, (two of them).—See above.

W. T. K.—When a bell is used, it is to call attention to the solemn parts of the service. We confess that we do not see the pressing need of it when all the words are audible and in the English language. It is rather a reflection upon the devotion of the congregation. 2. We think that ritual authorities give six lights for a High and two for a Low Celebration.

E. L. T.—The color for Holy Innocents is red if it falls on a Sunday, violet if on a week day.

ORDINATIONS.

At the chapel of St. Peter and St. Paul, St. Paul's School, Concord, N. H., by Bishop Niles, Sunday, Dec. 21st, 1890, Mr. Amasa Wright Saltus to the diaconate. The sermon was preached by the Rev. H. A. Coit, D. D.

On Tuesday, Jan. 27th, in his cathedral, Omaha, Bishop Worthington advanced to the priesthood the Rev. John E. H. W. Simpson, the Rev. J. E. H. Leeds, and the Rev. Isaac Houlgate. The Rev. Canon Doherty, S. T. D., presented the candidates; the Rev. Dr. Krum was gospeller; the Rev. Canon Whitmarsh, epistoler; and the Rev. Dean Flowers, preacher. The introductory collects were said by the Rev. A. E. Marsh, and the Litany by the Rev. Canon Doherty. Besides the clergy already named, the Very Rev. Dean Gardner and the Rev. Messrs. Jno. Williams, C. T. Brady, and J. O. Ferris joined in the imposition of hands. Immediately after the delivery of the Bible, Dean Flowers and Canon Whitmarsh assisted in vesting the candidates in chasubles.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

MEMBERS of the Associate Alumni of the General Theological Seminary are respectfully reminded of the requisition expressed in the 5th by-law of the association. W. H. MOORE,
Treasurer.

Hempstead, Long Island, Jan. 1891.

OBITUARY.

MCCULLY.—Entered into rest at Paterson, N. J., Emeline, widow of the late Samuel McCully.

WHALEY.—Entered into rest at Athens, Ga., Jan. 7, 1891, in the 34th year of his age, Christopher J. Whaley, late junior warden of St. Luke's church, Charleston, S. Carolina.

"Loyal hearts and true
Stand ever in the light."

MCCREDIE.—Entered into eternal rest, at Buffalo, N. Y., Jan. 29, 1891, Mrs. Caroline M., wife of the late James McCredie and sister of the Rev. William N. Irish, of Essex, N. Y.

UNSWORTH.—At the rectory of the church of the Good Shepherd, Ogden, Utah, on Jan. 26, 1891, Hannah, wife of the Rev. Samuel Unsworth.

APPEALS.

EMMANUEL church, Memphis, a mission to colored people, asks for immediate help to enable the clergy to carry on the work. A parochial school is already begun, and in February a house will be rented and a few lads taken into the household to be educated. It is hoped that this may be the beginning of a large school, and we now ask for contributions to the amount of $25 per month until the mission is placed on a more permanent basis. Contributions will be received (and acknowledged in THE LIVING CHURCH when it is thought necessary) by the priest in charge.

REV. HENRY R. SARGENT,
Emmanuel Clergy House, 254 3rd st.,
Memphis, Tenn.

Acknowledgment: A. L. B., $50.

THE Order of Brothers of Nazareth (incorporated), earnestly appeal to Churchmen and others interested in charitable work, for funds to aid them in placing permanent buildings upon land recently given to them; $35,000 is needed to erect a house for the Brothers, a Home for Consumptive Boys, a building for educational and industrial training for boys, and a chapel.

Brother Gilbert, Superior of the Brotherhood, 521 East 120th st., New York, will gladly furnish further information desired.

Visitor—The Rt. Rev. H. C. Potter, D. D., LL. D
Treasurer—Mr. Edw'd P. Steers, President Twelfth Ward Bank, 163 East 125th st.
Assistant Treasurer—Brother Gilbert, Superior O. B. N., 521 East 120th st.
Finance Committee—Mr. Donald McLean, Attorney and Counsellor-at-law, 170 Broadway: Mr. V. M. Davis, Assistant District Attorney, 32 Chambers st., 109 West 129th st.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

OBJECTS.—1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice. 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.

Any communicant of the Church is eligible to become an associate. For information apply to the REV. J. STEWART-SMITH, Secretary, Elgin, Ill.

THE CHURCH UNITY SOCIETY appeals for $1,000 to publish and mail to ten thousand ministers of the denominations four papers on the Church and Unity, written for the purpose by the Rt. Rev. Bishops Thompson, Seymour, and Huntington, and the Rev. A. C. A. Hall. Amount received to date $366.50

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., Dec. 10, 1890.

CHILDREN'S LENTEN OFFERING.

All the children of the Church are affectionately urged to join in the Children's Lenten Offering for General Missions. Last year the united Lenten Offering of the children was more than $44,000. This year, shall it not go beyond $50,000?

Lenten Boxes are now ready and every boy and girl should have one. Apply to 22 Bible House, New York.

TO THE WISE-HEARTED IN THE CHURCH EVERYWHERE.

Funds are required for German work in the diocese of Milwaukee. The centre of the work will be the cathedral, and a strict account will be rendered through this paper for all money received and disbursed. Wisconsin is the German State, and the time is ripe for great results to answer earnest labor. The new edition of the German Prayer Book has been received with great favor. We need stipends for missionaries.

G. MOTT WILLIAMS,
Dean of All Saints' Cathedral.

Approved by me,
C. F. KNIGHT.
Bishop of Milwaukee.

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CHOIR AND STUDY.

CALENDAR—FEBRUARY, 1891.

8.	Quinquagesima.	Violet
11.	Ash Wednesday.	Violet
15.	1st Sunday in Lent.	Violet
18.	EMBER DAY.	
20.	" "	
21.	" "	
22.	2nd Sunday in Lent.	Violet
24.	ST. MATTHIAS.	Red

CHORAL DIRECTORY.

QUINQUAGESIMA.

ST. CLEMENT'S, Chicago, vested. Communion Service, *Kyrie, Credo, Sanctus*, Garrett in D; *Benedictus qui Venit, Agnus Dei*, Gounod. P.M.: Canticles, Macfarren; anthem, "Like as a father." Hatton.

ST. CHRYSOSTOM'S CHAPEL, Trinity parish, New York, vested, W. A. Raboch, organist. Communion Service, Rullman; offertory, "Jesus, the very thought of Thee," Rheinberger. Evensong: Canticles, Field; offertory, "There is a rose-tree springing," Pretorious.

CHRIST CHURCH, New York, vested, P. C. Edwards, Jr., organist. *Te Deum*, Hopkins in G; *Kyrie*, Smedley in F; offertory, "Blessed are the merciful," Hiles. P. M.: Canticles, Field in D; offertory, "The radiant morn," Woodward.

CHURCH OF THE HOLY TRINITY, New York, Lenox ave., quartette and chorus, F. T. Southwick, organist. *Te Deum*, Stainer in Eb; offertory anthem, "Ho! Every one that thirsteth," G. C. Martin. P. M.: Canticles, Barnby in D; anthem, "Ah! what shall we then be pleading," (*Mors et Vita*) Gounod.

St. PETER'S, Albany, N. Y., vested, Walter H. Hall, organist. *Te Deum* and *Benedictus*, Field in D; anthem, "Sweet is Thy mercy," Barnby. Evensong: *Magnificat*, Gilchrist; *Nunc Dimittis*, Barnby; anthem, "O how amiable," Barnby.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. de Koven Rider, organist. Canticles, Anglican; *Te Deum*, H. Smart in F; anthem from "The Holy City," "Thine is the kingdom," "I have looked for Thee," Dr. Gaul. P. M.: Canticles, Mann in Ab; anthem, from *Mors et Vita*, "Yea, and God Almighty then," Gounod.

CHURCH OF THE HOLY TRINITY, New Haven, Conn., vested, Wm. R. Hedden, organist. *Te Deum*, Dykes in F; *Benedictus*, Calkin in Bb; *Kyrie*, Dykes. P. M.: *Magnificat*, A. H. Messiter; anthem, 'Lord, Thou art God," Stainer.

CHRIST CHURCH, Elizabeth, N. J., vested, Communion Service, *Missa de Angelis*. 4 P. M.: Choral Litany. Evensong: Psalms, Plain-song, *Magnificat*, Trimnell in F; "Blessed is the man," Stainer.

ST. PETER'S, Morristown, N. J., vested, Alfred S. Baker, organist. *Te Deum* and *Benedictus*, Hopkins; offertory, "O come, let us worship," Mendelssohn. P. M.: Canticles, Ebdon in C; anthem, "Glorious is the King," Haydn.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist. *Te Deum* and *Benedictus*, Barrett in Eb; anthem, "Lovely appear," Gounod. P. M.: Canticles, Garrett in F; anthem, "Sweet is Thy mercy," Barnby.

PERIODICAL LITERATURE.

While commerce, with its numberless activities for the exchange of values and commodities, judiciously pauses at this time of the year, to "take account of stock," and strike the balance of loss and gain, while the outlook for prospective advantage, or possible disasters, is thorough and searching, nothing can be more seasonable, or indeed helpful, than a survey of that field of periodical literature in which THE LIVING CHURCH has so heartily ventured, and which enters with such appreciative welcome, fresh suggestion, and helpful inspirations, into the home-life of so many Christian households.

Notwithstanding the widely-spread agitation about "international copyright," and the rasping competitions of trade, the production and distribution of literature seems generally in a healthy and thrifty condition. We hear of few moribund ventures, in what would, at times, seem to be an over-crowded market. For not only is the unprecedented increase in population developing unexpected multitudes of readers, but the appetite for books and periodicals grows apace from the stimulation of our universally diffused systems of public education. If the exchanges of literary productions seem to fluctuate unduly, leaving Europe or America debtor, in turn, to the chances of outrageous fortune, we may console ourselves for the time by falling back on a certain solidarity of international culture and intelligence, which is a better and more hopeful fact than even the thrift of individual authors and publishers, each of these being made to contribute, *nolens volens*, to the larger gain of civilization itself, in whose fellowship all men are brethren of one family. Besides, trade has its wise expedients and counter checks; since important ventures are now produced simultaneously on both sides of the ocean, and the larger publishing houses plant their branches so shrewdly in foreign centres of population that what is clumsily termed literary property suffers little and less, year after year.

There is a churlish element in this projected commercial restriction on the diffusion of knowledge and intelligence, after all. It is like putting a prohibitive tariff upon Pasteur and Koch; or, more to the point, upon the discoveries of the great anæsthetics, or telegraphic, or electro-magnetic inventions, in which all the world has an interest. The coming civilization will set all such barbaric selfishness to rights, and throw open the radiants of necessary knowledges and inventions into the full community of all men, like the atmosphere, and sunlight, and the living waters.

Do our American magazines look jealously upon the incursions of the great English quarterlies and monthlies? The counter move is a bureau set up in the heart of London, for the distribution of vast editions of *Harper*, *The Century*, and *Scribner*, until England is well-nigh flooded with the unprecedented wealth and brilliancy of these wonderful monthlies. So the English publishers catch the secret, and "branches" of Cassell's, Macmillan, Isbister, and so on, supply the "retort courteous" in our own thoroughfares, with cheap and attractive editions of their serials, while the scholarly monthlies and quarterlies are placed within our reach by the indefatigable Scott Publication Co. Indeed, the practical wisdom of the publishers seems to have discounted the inequalities of international traffic, and thrown open both markets, without prejudice, to American and English authors and publishers. As to the "back numbers" of literature, the list of American worthies grows fast enough, and the balance of trade will soon rectify itself.

The prosperity of our illustrated monthlies is something astonishing. No sooner did the first *Scribner's Magazine* disappear in the new *Century*, than *The Century* began to multiply with almost inconvenient strides, until it planted itself squarely beside *Harper's*, both at home and in the English field. A few years, and lo! the new *Scribner's* awakens from its long trance, steps quietly into the great competition with the vigor of a dozen lives, and already emulates the laurels and emoluments of its great contemporaries. And so it is with *The Contemporary*, a monthly of yesterday, already turning the scale with an edition of 100,000, with an insatiable thirst for more. And so it goes. If literary prestige and artistic eclat were the highest end of journalistic venture, little would remain to be said.

But there is one ideal of the publisher, and quite another for Churchmen. It is not enough for us that our households and families and schools are amused and entertained. These seductive guests of a month, often read and thumbed well-nigh to rags as they go their rounds, come and go with a silent power and formative facility that may well breed apprehension, while it is always formidable. They pre-empt the young and growing taste and fancy. They satisfy and stimulate at once, and so far that the appetite too often becomes set against stronger, better, nutriment. So that classic reading, elegant literature, the muscle-breeding foods that engender character, and capacity, and endurance, go by the board, and the maturing life comes to hanker after and demand stimulants and intoxicants and narcotics, each after its kind, and in turn, according to the prevailing mood. While we may congratulate, and indeed, console ourselves with the general assurance that our periodical literature is morally clean, and makes for social purity, that it is not unfriendly to religious culture, that it is not in league with the deteriorating energies of agnosticism and stark unbelief, we are confronted by the fact that it is become the nursery, and seed-bed, and propagating house of fiction and the novel, tending to the waste, and dissipation, and the ultimate degradation of our nobler and better literature and life. Without the preponderance of the story, the fiction, the serial novel, much of our monthly periodical literature would collapse, or shrink and shrivel into starveling proportions. This must not be mistaken for a blind onslaught upon all fiction or romance as legitimate, wholesome, nutrition, and to be cherished in every great literature. It is, at the same time, an earnest protest against that freshet of garrulous, effeminate, and for the most part, ennervating novels and novelettes that threaten to swamp all serious, helpful thinking and culture, and convert children and youth into a vapid race of adolescent dreamers and visionaries. In truth, we are novelled to death, well nigh; and a formidable peril comes thereby.

We apprehend in this connection, a serious deterioration of our "wells of English undefiled," from the prevailing infiltrations from "dialect" stories and novels. It is not to be presumed that anything like a Provencal or a Scotch dialectic literature, rich with the fragrances of a long and picturesque heredity, may be looked for from the illiteracies and vulgarisms of the Yankee, the Hoosier, the Irishman, the Creole, or the Negro. And yet, from these sources, words, epithets and idioms, are insensibly sliding into the vernacular, until the pestiferous bacillaria of slang with lightning rapacity of multiplication already threaten the vitality, if not even the existence, of both a legitimate vernacular and literature. In society the purist in speech is become hardly intelligible. Journalism is more and more disfigured with the parasitic infestation, which has not spared the bar, the forum, or the pulpit.

On the other hand, while as Churchmen, we cannot in reason ask for a literature that shall be exclusively religious and Christian, we are compelled under stress of conscience to demand a literature that shall be *inclusively* religious and Christian, that is, friendly to its spirit and potencies, quickened and fertilized by its intuitions. Such was the early and the Elizabethan literature of the fatherland, and such it remained until the latter day apostasy of materialism and naturalism.

This is not a plea for dreariness, nor cant, nor superstition; while it is a protest against latent cynicism, skepticism, naturalism, and even altruistic selfishness, for in the last analysis they are discovered to be convertible terms.

Let us recognize with all gratitude, the inestimable services rendered to the people, young and adult, by the patient and intelligent investigations in physical science, in the manners, customs, and resources of remote lands and peoples; in the careful and painstaking investigations in history, antiquities, and sociology; the studies and pictorial illustrations of the great arts of civilization, old and young, with which our great monthlies are statedly enriched. Here are trustworthy biographies, epitomized annals—in short, much and most of the material of which history is made—all brought to us in attractive, convenient shape for preservation, together with the current growth of all learned literatures in monthly installments, such as a king's ransom could not have bought, even one hundred years ago. Think what a file of *Harper's*, *The Century*, *Scribner's*, *e. g.*, covering the ages of the Raleighs, Sidneys, Hampdens, would be worth to readers of our day! And think what they will be worth, with all their deficits, to men of the future!

The advance is marked all along the line. Let us recur to the old *North American Review*, alone in its glory, forty years ago, the literary club of a handful of elderly pedants, and then weigh the old Review in its brilliant renaissance, with its scholarly and elegant contemporaries, *The Atlantic*, charged with the *creme de la creme* of New England Attic wit and intelligence, the vivacious *Forum*, one and all eager and waiting for a passage at arms between all duly accredited knights errant. Yet with all the largeness of literary development, Churchmen, perforce, wait in the patience of hope for something better, more nutritious, more wholesome, a literature that lies under the loving sun of the ancient, unchanging, and unchangeable Faith of all the ages, quickening and pulsating with the hidden life of our Blessed Lord.

Where are we to look for the household periodical for our children and youth? This is in effect and historically a Christian civilization, and so far as we can sort ourselves in this heterogeneous conglomerate of jostling races and lineages, we are Christian people lying within the horizon of its spiritual illumination and quickening. But where is the wholesome, seasonable nutriment for the growing young? Colorless, characterless yarn-spinning

freaks of huntsmen; back-woodsmen's spicy adventure; extravaganzas of fairy and gnome; charade, conundrum, and so on, with the usual kaleidescopic permutations, month in and out—all this falls short of the mark. There is neither ethical nor moral fibre in all this. We want all these *plus* the moral and spiritual invigorants. The creative wonder and mystery of God manifest in nature, in the flesh, in institutions, in providences, and life, all these may and ought to enter, or appeal to, the intelligence and consciousness of youth. We are not asking for goody-goody comfits, nor morbid exaggerations of abnormal religiousness, but for healthy, robust, proportionate *recreation*, in the honest sense, that which shall build up, reinforce, and masterfully direct the outgoings of early life. Shall it be a "St. Nicholas," with a wholesome flavor of the "Saint?" Childhood takes kindly to the faith of the spiritual. Why not let it fellowship with the blessed saints, rather than with spooks, ghosts, and hobgoblins?

For the great, all-embracing, wonder-world of "The Beautiful," like its type, the *arca cœlestes*, born of the heavens and resting upon the earth, which is the footstool of the Divine, we are yet practically without a literature. There is little help from abroad, while a dearth reigns at home.

There is a decorative journalism, chiefly in the interest of the upholsterers, the embellishment of ceilings, walls, and houses within and without; for the painter of china; the embroiderer and the designer in Berlin-wools; for the dress-maker, the milliner, and all that: but for the beautiful arts, as the expositors of the heavenly voices, there is little or nothing. In this day of gross materialism, there is everything to hope for, and but little to expect.

In that bustling hive of spiritual activities, St. Chrysostom chapel (Trinity parish) New York, they are always in a rejoicing mood, and festival services of holy song seem spontaneous. Especially in the Epiphany Season is there an annual choral outburst of well-assorted "hymns, and Psalms, and spiritual songs," and seemly melodies unto the Lord of lords. There is a great choir of nearly 50 men and boys, always ready, in season and out of season, for choir duty, or special services of song. There is, withal, a large choir of junior lads, in systematic training, who assist at all low Celebrations, and stated weekly services. Indeed, in St. Chrysostom, the rector and choir-master, the Rev. Thos. H. Sill and Mr. Wenzel A. Raboch, are never at loss for any number of choir boys, or choral candidates. The choir now number 26 trebles, 6 altos, 6 tenors, and 8 basses. The Service Kalendar for Jan. 6th, the festival night, opened with full choral service, as usual, Psalter, Plain-Song, Gregorian; *Magnificat*, Mann; offertory anthem, "And the glory of the Lord," Handel; anthems that followed the Collects: I. "The voice of him that crieth," Dr. Garrett; II. "He is blest that cometh," Mozart; III. "Like silver lamps," Barnby; IV. *Gloria in Excelsis*, Cherubini, a selection of singular beauty. A slight change has been made in the order of Sunday services: Litany at 10, High Celebration at 10:30, Liturgy of the Armenian Church at 1 P. M., Evensong, with full choir, at 4, instruction, preaching, and congregational singing at 8.

There is unexampled interest in orchestral and symphonic music this season, manifest in New York. Perhaps in no other city in the world is there to be heard so many series of symphonic composition, by so many great and effective orchestras, each under consummate leadership. There is the old time-honored Philharmonic, Theodore Thomas, director; the scarcely less-honored "Symphony" under Walter Damrosch; the Lenox Lyceum, weekly (Sunday nights); Theodore Thomas, and the Seidl Society Symphonic Concerts, held both in New York and Brooklyn. The latest enthusiasm in this category, is the second season of the Boston Symphonists, under the marvellous direction of Herr Nikisch, which has taken our symphonic concert-goers by storm. It is a matter of interpretation first, and magical *ensemble* afterwards. The fascination of the director's interpretations seems irresistible. It is more than conducting,—where so much directorship begins and ends. It is a mystery of artistic illustration and illustrative reading that baffles analysis, bewilders criticism, and stimulates the partisans of the other "schools" and traditions to a thousand vain conjectures. Herr Nikisch reads his scores, just as Mr. Booth reads Hamlet, and as Charlotte Cushman read Lady Macbeth, through the eyes of genius. Under his imperative baton, his splendid players catch the glamor of his own interpretations, and familiar tone-poems become radiant with unwonted delight. They become immediately intelligible, until the *spirituel* art-idioms of the great tone-poems become almost translatable in thought and words. There is confessedly something altogether new and unprecedented in these interpretations; and at each hearing, the delight and the enthusiasm deepen. At the last (third) concert, the appearance of Mrs. Nikisch, as an interpreter of the great "*lieder*" and the higher forms of lyric art, added a new and delightful zest to the occasion.

For Magazine Reviews and Book Notices, see pages 746, 747, 748.

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And my heart from its pain shall be free,

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If true are most wretchedly true,
That they serve but to deepen my anguish,
Though in kindness they're spoken by you.

Do you know what it means, this assurance
You prescribe to make my heart whole,
That the love which is dearer than living
Shall slowly fade out of my soul,

So that I shall prove faithless, forgetting
The light that burned deep in his eyes,
And the smile that was mine for his loving
As fair as the sun in the skies.

If there's anything that you can tell me
Of the place where his spirit has fled,
If there's a prayer that your lips can teach me
To say for him now that he's dead,

If your creed-faith has taught that can show me
How to live as he lived, for his sake,
When the thought of him all the day haunts me
Till my heart is quite ready to break,

Then I'll hear you. Perhaps you can help me,
To live on and be brave even yet,
But spare me the anguish of thinking
That my heart can prove false and *forget*.

MR. ROBERT LOUIS STEVENSON, the novelist, is expected in England next month. He is returning with the intention of arranging his affairs in England, and settling permanently in Samoa. All that he wants to make his island home a complete joy is his books. These he will take back with him, after having disposed of all his other property. His estate in Samoa is of considerable dimensions, Mr. Stevenson proudly boasting that it contains no less than six waterfalls. He says that, as far as he is aware, no literary person of a precedent era has possessed even one.

A SHARP discussion in some of the London daily papers in regard to large cheques was provoked by the published statement that the recent cheque of the Great Indian Peninsular Railroad Co., on the London and Counties Bank, for £1,250,000, was the largest cheque ever drawn, and that the next largest was one drawn by Vanderbilt for £700,000. It was asserted that several cheques of two million sterling, or more, have been drawn in modern financial transactions; but no case in point was cited. Attention was, however, drawn to a cheque for £1,750,000, drawn by the Manchester Ship Canal Co., on Glyn & Co., Bankers, London, which cheque is framed and on exhibition.

A SINGULAR experiment recently took place in Palestine to test the accuracy of Dr. Colenso's statement that the people of Israel assembled in the valley between Mount Ebal and Mount Gerizim could not hear the curses and blessings delivered from the heights above them. A party, it appears, was travelling in the neighborhood of these mountains, and two Scotchmen ascended Mount Ebal and two Welshmen, Mount Gerizim, while the rest of the party remained in the valley. One of the Scotchmen read the curses, and from the opposite mountain a Welshman read the blessings. Both were easily heard below, where the party added the amens. Both readers were perched upon natural platforms near the summits.

VIRGINIA DARE.

AN AMERICAN ROMANCE OF THE 16TH CENTURY.

BY E. A. B. S.

(All Rights Reserved).

PREFACE.

The author would like to remind the readers of the romance of Virginia Dare, that if they go back in memory to their school days, and the details of their American history, they will remember that Gov. White sailed for England from Roanoke on the 28th of August, 1587, leaving behind him his daughter, and her child who had been born ten days before; that he was unable to return immediately, owing to the war with Spain, and when after the lapse of three years he did return, he found the Island of Roanoke deserted, and a palisade built as if there had been a fight with the Indians. He found no cross as he had directed them to put one if they were in trouble, over the name of the place to which they had removed. But he found on one tree the first three letters of the word "Croatoan," and on another the entire word. They attempted to find Croatoan, but losing their anchors were obliged to drift away and give up the search.

CHAPTER I.

I cannot feel
That all is well when darkening clouds conceal
The shining sun;
But then I know
God lives and loves; and say, since it is so,
Thy Will be done.
—*E. B. Browning.*

"We've got a bright lookout, if this day is the foreteller of what our nation is to be in this new land;" and the speaker threw down his hunting-knife with a satirical laugh.

"Well, Jake, we cannot expect anything brighter, if we've sense and courage enough to look before us. Ten days more and the ships will be gone; then what is there to prevent these savages from murdering us all? Our colony will have a short day, and may be wiped out before it is half over. This land belongs to the redskins, and when our men and the governors fly over the water, and won't take us, it is simply saying: 'Poor things, some one's got to stay, or the London company won't like it; be brave and die like Englishmen for us.'"

"What dost thou say, Hopeful Kent? Ah! thou talkest like a brave Englishman; surely should'st thou die as thou livest, thy countrymen would have naught to be proud of in thee." Both men looked ashamed as the speaker advanced from the wood, and looked straight at them with his great searching eyes from under a broad-brimmed flat hat, such as was worn by the clergy after the Reformation.

He looked almost sternly at the two men as he asked: "Dost thou try to better things by hard work? Dost thou try to help thy governor, whom thy Lord has put over thee? For shame, Jake Barnes! Didst thou work more, and growl less, thou would'st do better. Thou scarcely livest up to thy blessed calling in thy name, Hopeful Kent! How great is the mercy of thy God that he smiteth thee not!"

Jake Barnes shuffled away, muttering something to himself about "preaching parsons;" but the other man asked: "Don't you think, Master Bradford, it is rather bad luck that the day the first white baby opens its eyes in this new land should be wild and rough? I always look, sir, on the bright side when my judgment lets me, but I think it's a bad sign."

"Dost thou? See, Hopeful," cried the old man, "even now the sun has broken through. God be praised! Be there such things as thou speakest of—chance, signs, and luck—I wot not of them. But, even so, the day shall dawn dull and hard for us, as we have seen; but when the blessed Evensong calleth, it shall be bright as yonder sky for our people, and the next day shall dawn and set with peace and plenty for them, through God's great mercy."

"A pity the first child was not a boy; we all think that, sir, don't you?"

"Ah! Hopeful, the dear Lord knoweth best. This sweet lamb of His fold, born in this heathen land, mayhap she was sent a woman that her constancy may keep her faith bright, though her way be a hard one. God bless her!"

"Why should a woman be more constant than a man, sir? I think we men make the world what it is, and it seems to me rather bad that this child is a girl. We want fighting, not constancy, now. She'll need as much care and food as if she were going to fell a dozen Indians when she's grown. There's been but little work done today, the men are all so excited, and all over a bit of a girl."

"There's not a man among us that knoweth the worth of a strong arm that the good Lord giveth unto His soldiers, better than I; but I have not the time to be talking to-day of the work of the blessed women in the world. It was the Holy Father's will; praised be His Name! Let us bow down in thanksgiving that He hath sent unto us one of His little ones, for where they go they carry His blessing. As thou art pained by the slackness among the men about the work, I'll keep thee no longer, thou may'st go to thy tasks; mayhap they will follow thy example."

"Please, Master Bradford, Mistress Wilkins sends her regards, and would have me say that she would be wanting to speak with you." The speaker was a child of ten or twelve, who courtsied as she gave her message. She was a strange-looking little figure, with her tightly-plaited yellow hair drawn back from a very brown forehead Her pale blue eyes were a strange contrast to her skin, which was almost copper-color from exposure. She wore a plain, dark frock, with a kerchief neatly crossed on her breast.

The clergyman took the child's hand, saying: "I will come at once, Patience, child; art thou going back to Mistress Wilkins now?"

"Please, I will be there almost with Master Bradford; if I may first gather some of those posies to put on the cradle. Mistress Wilkins says I may rock it," said the child, looking up into the gray eyes that were smiling kindly down on her. They seemed to encourage her, for she added, clasping her hands, and fairly beaming with delight, "The baby is the most beautiful one, sir, you ever saw. I love it, oh, so much! They want to ask you about its name, and when it would please you to give it, sir."

"Ah, yes, I suppose the governor wills it to be done before we sail; sure it must be, but I had not thought of it. He is right, I am too old for this life here; my memory is failing me. I shall go back to England and thank the blessed Lord for letting so unworthy a servant do so great a work as to receive for him two precious souls belonging to so strange a time and people; the red savage Manteo last week; and the wee baby, the first one in a new and heathen land, this week, no doubt."

The old man had nodded his consent to the child, and walked on with bowed head thinking aloud. The child sprang at once into a little thicket where wild vines and flowers grew in abundance, and gathered her arms full. She certainly made an odd picture; her droll little figure in that wild unbroken country, as she stood on the branch of a fallen tree, one arm full of flowers and trailing vines, while she was trying with the other how far she could throw a flat stone and make it skip over the water. As it skipped once, twice, three times, then sank, making great circles on the smooth surface, she laughed merrily, and springing from branch to branch she ran on, jumping over every obstacle, at the same time, chanting:

Be thou, O God, exalted high;
And as thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here, as there, obeyed.

It was Friday that Patience summoned Master Bradford to Mrs. Dare's hut, where only a few hours before the baby had opened its blue eyes and caused excitement in the little colony. Even Master Bradford felt a strange thrill of pleasure as Master Wilkins put the tiny creature into his arms, saying: "Give the child your blessing, sir; I felt it were not safe to let her be longer without at least the blessing of a priest."

As he took the little one, there was an uneasy look in his honest face. Master Bradford would not have suited some Churchmen of the present day; and yet we all look back with pride as well as pleasure to the fact that among the first colonists in this country there was a priest of our Church, and the first time that praise and worship sounded in our language from this great continent, it was in the words of our own beautiful liturgy; and thus, from Master Bradford's service in the rude Roanoke chapel, to the days of Captain John Smith, when good Mr. Hunt and Mr. Whittaker fought the strengthening Puritan element, no service had ever been offered but that of our own dear Church.

He replied: "She is the first precious lamb the Lord has trusted to this fold. 'Tis true the blessing of any of God's children is but a form of prayer to Him and can do no harm." He held many of the Puritan views that were then beginning to take root in England. It was only natural, then, that he should hesitate to comply with Mistress Wilkins' request. But he took the child tenderly as it was laid in his arms, and as he held it and looked into its little face, so fresh from heaven, all prejudice slipped away, and he satisfied even Mistress Wilkins.

The tall figure of Governor White and his assistant Ananias Dare entered the room, as Master Bradford began, "May our ever-loving Shepherd watch over this little lamb in this wilderness, and lead her safely through it to the heavenly fold at last. And may the blessing of the Father, the

Son, and the Holy Spirit ever be with her."

It was Sunday morning, the tenth after Trinity in the year of our Lord, 1587, the 18th of August, a typical day for that time of the year, sunny and warm, with a soft haze over everything as if the world were resting, or rather, on this particular day in this particular place the world looked as if it had never waked up at all. One could not believe that those lovely flowers and ferns had ever been covered with ice and snow, or that those mighty forest trees had been shaken in fierce storms till their very roots trembled in the earth. That still peaceful sheet of water, sparkling in the morning sunlight, seemed unable to lash itself into great waves or to dash great ships into fragments.

On this little island this quiet Sunday, there was a strange sight to be seen as the drum-beat called the people to service in the little log chapel; and an odd-looking lot they were. First came two Puritan maidens, walking demurely together; then an English gentleman, whose clothes looked shabby, as did he himself; then a little company from the shore, where some canoes showed that they had just landed. Among them was a tall figure with straight, black hair hanging around his shoulders; he wore a top-knot of feathers, a bright blanket, an English ruff about his neck which had been given him while he was in England, for this was Manteo, the chief who had been made a Christian only the Sunday before in this same little chapel. He had a fine figure, tall and graceful. With him came a little group of his own braves; they went straight up the hill towards the low building. Then came some slouching sailors, who looked as if they did not often go to the chapel, and were a little uncomfortable now. Then there were some men in smock-frocks. Then behind a whole family, just as you might have seen at home in England going to any church. They were evidently people of the middle class. The father had undoubtedly been a miller before he left home, if one might judge from his funny springing step and broad miller's thumb. He looked very proud and happy as he walked along by his sturdy wife. Before them were their four children, a little rosy boy, and a big girl, hand in hand, and the twins, yellow-haired English lassies. A strange mixture they all were; a little piece of civilization in the heart of a great wilderness; commonplace English people living and worshipping in the primeval forest of the new land.

(To be continued.)

FASTING.

Fasting is one of those practices of devotion, which the Church, following our Lord's example, has always taught its members to use. Literally, fasting means going without food or drink of any kind, but the word is also applied to various sorts of self-denial in the matter of food, and includes *Abstinence*, which is going without flesh meat as an act of devotion. From very early times in the Church it has been customary not to eat flesh on the abstinence days, because flesh, more than vegetable food or fish, stimulates the animal nature and disposes one to temptation. While God, in the days of Noah, allowed man to use the beasts of the earth for food, we should remember that even in things allowed there should always be moderation, and it must be profitable for us to restrict, in some degree, the use of food that tends to exalt our animal at the expense of our spiritual nature.

Fasting was instituted not merely for the purpose of self-denial, but rather as a spiritual exercise against the lust of the flesh. St. John teaches us that there are three great forms of temptation: the *lust of the flesh*, the *lust of the eyes*, and the *pride of the life* (1 St. John ii, 16). The spiritual weapon with which we especially resist the pride of life is *prayer;* that with which we especially resist the lust of the eyes, or covetousness, is *almsgiving;* and that with which the lust of the flesh, or sensuality, is to be fought, is *fasting*.

The Church, in the Prayer Book, prescribes for us the rule of fasting. The *fasts* are two; Ash Wednesday (the first day of Lent) and Good Friday (the anniversary of our Lord's death). It is evidently the mind of the Church that on these days people should not eat or drink anything, keeping a fast of twenty-four hours. If this rule prove too severe for some we may be sure that the spirit of it at least is binding upon us, and that we should not take food until as late in the day as possible, and then only so much as is absolutely necessary.

There are besides these two *fasts* other *days* of *fasting* "on which the Church requires such a measure of Abstinence as is more especially suited to extraordinary acts and exercises of devotion." These *fasting days* are the Forty days of Lent; the Ember Days at the four seasons being the Wednesday, Friday and Saturday after the first Sunday in Lent, the feast of Pentecost, September 14th, and December 13th; the three Rogation Days, being the Monday, Tuesday and Wednesday before Ascension Day; and all Fridays in the year except Christmas Day (when that falls on Friday).

On these days it is plainly said that we must use some measure of Abstinence (not eating meat), with the view of being thereby better fitted for such special exercises of devotion as are contemplated by the Church. One should also on these days whenever possible attend some of the services of the Church. It is also most agreeable to the general sense of Christian teaching that on the fasting days we should abstain from parties and from places of public amusement.

—*Catholic Champion.*

ASH WEDNESDAY.

BY THE REV. J. ANKETELL.

In this hour of grief and prayer,
When Thy fast and pain we share,
Spare us, Lord, in mercy spare.

See us kneeling at Thy feet,
Hear us from Thy mercy-seat,
Come, our waiting souls to meet.

Zion's trumpets loudly sound
To the earth's remotest bound;
Hasten to the holy ground!

Priests before the altar weep;
Save, O Lord, Thy wandering sheep,
Rouse the sinner from his sleep.

Let us join their earnest cry,
Praying to the Lord on high:
Jesus, hear the sinner's sigh!

Grant us new and contrite hearts,
Mourning sin and Satan's arts,
Ere Thy holy Dove departs.

Save us from a sinner's fate,
Help us ere it be too late,
Hear us, for Thy love is great.

By Thy bitter pains and fears,
By Thine agonizing tears,
Save us ere our doom appears.

HOW TO SELECT A SUNDAY SCHOOL LIBRARY.

BY THE REV. WM. WHITE WILSON.

In this day of many books, the formation and building up of a Sunday school library is a very important and serious matter. The work connected with it should be largely one of preparation, so there may not be undue haste when the demand comes, or when funds are in hand which can be applied to the purpose. Every clergyman should make it a part of his duty to inform himself about the works which are constantly coming from the press, and to keep a list of good books to which he may refer when occasion arises, to make recommendations for old and young, for the Sunday school library, for the parish library, or for private reading. Such a list once begun can be easily added to from time to time, and so be always available. A few years ago the clergy of one of our large parishes issued a list of such books, with the prices annexed, and distributed the same amongst their people as a recommendation on their part of good literature, from which selections could be made. Those also who are engaged in Sunday school work, as officers or teachers, should have the reading of their scholars in mind and be ready to speak intelligently about books, when it becomes their duty to do so. This preparation will make it an easy matter to select wisely and prevent the haste and confusion which are responsible for the trash which finds its way into so many of our libraries. Valuable aids have been provided which should be made use of, not at the last minute, but by an early examination and study.

Prominent among these are the list of books "recommended for Sunday school and parish libraries," by the "Church Library Association," of Cambridge, Mass. This association is composed of competent clergymen and laymen who have committees to read the different books, and certify from personal knowledge as to their character. The first list was published in 1880, and frequent additions have been made resulting in a consolidated catalogue in 1885. Since then additional lists have been issued every year. They give the title of the book, a brief statement of its character, the publisher's name, and the price. The association is ready to distribute its catalogue to any persons who will apply for it. Other lists, such as that approved by Bishop Doane, of Albany, and those which different publishers prepare for Sunday schools, can be obtained at any of our Church book stores, and should be carefully consulted. Some publishers prepare libraries of forty or fifty volumes, which they will furnish at a certain price, usually very cheap. These books are generally good, but there are necessarily some old, quaint, and small books among them, and remainders of editions which have not been salable.

Books printed and bound in cheap style should generally be avoided. It would be better not to have any library at all than to have one of which cheapness was the principal recommendation. Often publishers will suggest that they be told what is the character of the school and how much can be expended, and they will select the library. This is an easy way of getting rid of trouble and responsibility, and in many cases results in a better selection than could have been made by the incompetent persons who are ready to resort to this method. But it is a shirking of duty. Nothing can take the place of careful selection and wise preparation, in all the methods by which we seek to train those whom God has committed to our care.

In making selection of books for a library, the character of the school must, of course, be kept in mind. Some books are suitable for young and some for older scholars. A right proportion should be observed according to the particular case. It must not be thought, however, that small books are generally designed for small children. Often a child will take a dislike to a book, and refuse to look into it, because it is thin, and thereby seems to emphasize too conspicuously the child's simplicity.

Some books are good, but not desirable, because of oddity and quaintness of style. They have had their day, and are out of sympathy with the spirit which animates children to-day, and therefore fail to interest them. We have many story books, known as religious or church books, which for a similar reason fail to interest children. If we want a library that will be used and not neglected, we must have in it books that will be read. We must recognize differences in time and education, and realize that many books, good twenty-five years ago, are obsolete now, except to older minds, who penetrate beneath the mere clothing of a thought. There may be also a certain reverence for style and methods on the part of the old which the young people cannot appreciate. We want to-day fresh, bright, wholesome books, capable of touching the hearts of children, in the line of their present experiences, and moving them to noble, practical christian living. It is for these reasons that such books as the following are admired, and are eminently suitable:

The works of Mrs. Molesworth, Louisa M. Alcott, Lucy C. Lillie, Miss Muloch, Miss Guernsey, Hesba Stretton, W. M. L. Jay, Stella Austin, Howard Pyle, Kirk Munro, James Otis, Frances H. Burnett, Hawthorn's "Tanglewood Tales," and a "Wonder Book," the Bodely Books, Zigzag Journeys, Chas Kingsley's "Madam How and Lady Why."

Every library should contain some books of Church teaching and Church history that may be suitable for older scholars, unless there is a parish library additional to that of the Sunday school. It is unfortunate that we have not an entertaining Church history for children, and that so many of the books designed to impress Church teaching upon their minds, are of the goody-good kind, but still some selection must be made of books that will lead and strengthen in church ways. If there are a number of advanced scholars, there might be included in the catalogue, "Cutt's Turning Points in Church History," Van Antwerp's Church History, Rev. Dr. Blunt's Keys to Church History, and to the Prayer Book, Household Theology, etc., etc.

The whole field of literature could be covered very profitably, where means will admit, and a comprehensive catalogue, for old and young, arranged with a due classification of all departments, but generally it is better to have a Sunday school library almost entirely for children, and kept within proper limits. The standard works of fiction in many volumes need not be included, as they can generally be obtained in other ways by those who wish to read them, and are very little used in a Sunday school library. Often volumes are lost out of sets which it is difficult, if not impossible to replace, so that we find many of our libraries to-day with broken sets of standard works encumbering the shelves, and seldom used.

A library once formed, must be kept up. A library fund ought to be a part of every Sunday school equipment through which additions can be made at least once in every two years. A fresh, bright, readable library, whether large or small, well kept up, is an important adjunct in the Church-training of the young, and calculated to exert a decided influence in leading children in a godly and Christian life.

All who are interested in Church furnishing and decoration should note the list of Prizes offered by THE LIVING CHURCH for new subscriptions. It is open till March 1, 1891. Almost everything needed in the church can be obtained by canvassing for this journal.

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conducted by the Rev. Geo. T. Rider, an eminent critic in music and literature, whose work in this Department during the past season has received high praise.

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These are intended to encourage and assist the clergy in extemporaneous preaching, and to furnish material for meditation to the thoughtful laity. Some of the most distinguished preachers of the American Church will contribute to this Department. Among the Serials in hand may be mentioned

"MR. FAYERBROTHER'S CALL,"

by the author of "The Lost Barrel," which was recently published in THE LIVING CHURCH, and was most favorably received.

"VIRGINIA DARE,"

an American Romance of the sixteenth century, by E. A. B. S., whose writings are probably known to many of the readers of THE LIVING CHURCH.

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by Ada J. Todd. This is an unusually interesting series of papers on scientific research conducted by young people under the enthusiastic direction of an experienced teacher. It will include the Rocks, the Flowers, the Stars, Water-Life, Microscopic Life, Sea Shore, Minerals, Forces, Photography, etc. Other valuable papers and series will be announced from time to time.

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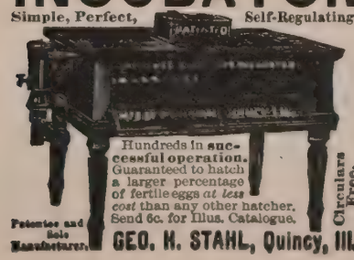
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OPINIONS OF THE PRESS.

Springfield Republican.

POOR KALAKAUA!—The death of Kalakaua, king of the Hawaiian islands, is not an event to make a stir in the affairs of the world, hardly even in his little world. What this man, descendant of an ancient family of hereditary chiefs of a simple people, might have been if the greeds and vices of a supplanting civilization had never entered the islands to corrupt and destroy, we cannot say, but as things were, he was a deplorable example of a ruined race. Kalakaua reduced kingship to the absurd.

The Churchman.

THE INDIANS.—General Miles has done more than subdue the Indians; he has won the heart of the whole nation, and is now receiving general and just applause for his masterly conduct of military operations on the frontier. He has faithfully carried out the humane instructions of the President, to "avoid bloodshed," and so, no doubt, he would have done if no such instructions had been given. By vigilance, by tireless energy, and by inexhaustible patience, he has worn out the fury of the excited Indians, and allowed time and palpable facts to show them the impossibility of success against the forces of the government. To his utter renunciation of the laurels to be won by a brilliant campaign it is due that a protracted frontier war has been averted. The prudent strategy of General Miles deserves all the applause it is receiving; but to our minds, his humanity in avoiding needless loss to his own troops and the extermination of a brave but ignorant and misguided enemy, is yet more admirable.

Irish Ecclesiastical Gazette.

THE LATE ARCHBISHOP OF YORK.—The Archbishop's career was from the beginning a remarkable one. Although he only gained a Third Class in the Oxford Final Honor Schools, yet his college had so high an opinion of his powers that he was very quickly elected to a Fellowship, and subsequently became bursar, tutor, and ultimately provost of Queen's. The choice thus made was abundantly justified by his after life. Although he could not boast of profound scholarship, yet he possessed remarkable intellectual power, and a force of will which cleared away many a difficulty from his path. His book, published in 1848—"An Outline of the Necessary Laws of Thought"—ran through several editions, and is still widely used as a text-book. It was while Dr. Thomson held office at Queen's College that he was fortunate enough to come under the favorable notice of the Prince Consort, and to this, practically, he owed much of the success which afterwards came to him. In 1861 the See of Gloucester and Bristol fell vacant, and Lord Palmerston, to the surprise of many, appointed the burly Provost of Queen's to the Bishoprics. Nor was he destined to stay long at Gloucester. In the following year Archbishop Sumner died, and Archbishop Longley vacated York to become the Primate of all England. Perhaps most Churchmen at that time expected that Bishop Wilberforce would be translated to York, and the astonishment in ecclesiastical circles was certainly great when the new Bishop of Gloucester was, at the age of forty-three years only, promoted to the Primacy of the Northern Province. Ever since then, for the long period of twenty-eight years, Archbishop Thomson has ruled over his province and diocese with a hand which has been, if not always strictly popular, certainly firm and vigorous. In appearance he was an ideal bishop. Of massive build and commanding height, he was further gifted with a magnificent voice and a majestic presence. Those who heard the Archbishop, only a few months ago, sing the musical part of the service at the consecration of the Bishop of Durham in Westminster Abbey, will not soon forget how impressively and beautifully he sang the *Veni Creator* on that occasion. As a preacher, too, he was exceedingly powerful, as Dr. Wace, the present preacher at Lincoln's Inn, reminded his hearers last Sunday from the very pulpit which was formerly occupied—from 1858 to 1861—by the late Archbishop. The Archbishop's sermon preached in St. Paul's cathedral at the close of the Lambeth Conference of 1888 was certainly one of the most masterly sermons ever preached even within those historic walls.

"70 years young"
Said the hale old poet, when questioned about his age.
Attesting in himself the truth
That robust age means well lived youth.

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LINEN FOR TABLE AND BED.

(Concluded.)

Some towels are bordered with handsome crocheted lace, with an insertion to match introduced above the hem. An imported towel, with a lace edge, has a square medallion applied in the position of the one just described as made by embroidering, but in this case the square is crocheted in an open pattern, with a large, solidly-crocheted initial in its centre. Some people are very expert in crocheting initials. There is no exact rule for shaping them, the letters being cut first in card-board, and then imitated in close crochet stitch. They can also be copied from a cross-stitch pattern.

Linen sheets receive their share of ornamentation by more or less width of the hem-stitching at the upper hem. A single row is thought enough by some people, but others take kindly to an inch-wide band of hem-stitch. A monogram or crest is sometimes embroidered just above the hem-stitching. At the shops where linen is sold they will hem both sheets and pillow cases by hand with a single line of hem-stitching, for about sixty cents a yard. Additional rows are charged for proportionately.

Handsome linen pillow-cases are now more highly esteemed than pillow-shams. Nearly every bed is dressed with an extra pair of large day pillows, which are removed at night, that is, every white bed. There are many houses where the beds during the day show no vestige of white, but sport rich coverings of silk, satin, or plush, which either extend to cover the pillows, or for the latter a long French bolster is substituted, with a covering like the spread, gathered at each end, and finished with a tassel or rosette, or with both.

A rather novel fashion in pillow-cases comes to us from Germany. The bottom of the pillow-case has a finger-wide insertion of torchon or crocheted lace, or of very open needle-work, sewed on before the seams are stitched up. The open end of the slip has an edge matching the insertion on the closed end. The pillow is covered first with an under slip of blue or red sateen, which shows very prettily through the open work. There is no linen below the insertion, the two selvages of which meet, and are seamed together, making the bottom of the pillow-case.

Cases for cradle and crib pillows are very pretty when made of fine linen, with a ruffle all around of linen cambric gathered quite full, and hemmed with a hemstitch. A more elaborate style is ornamented with small embroidered flower-groups, done with delicate shades of silk. Still others are of fine Maltese lace insertions, joined with the tiny ladder heading, which admits of a narrow ribbon being woven in and out of its little crossbars. A ruffle of the same lace is sewed all around the edge. For nightly use, a plain little cotton pillow-case, without frills or furbelows, is the fashion dictated by stern common-sense. Cotton is thought superior to linen for children's use, because dampened by perspiration from the head, linen is apt to turn icy cold when exposed to the air.

Some of the cradle quilts exhibited at depositories for women's work, are much like the pillow covers just described. Where they are made with rows of lace over silk, a strip of ribbon from one to two inches broad is used to divide the rows of insertion, instead of the little ladder strip used for the pillow-case.—*Mrs. M. C. Hungerford in Harper's Bazar.*

FANCY-WORKERS who happen to own old homespun linen sheets, such as are put away in forgotten trunks in many an old garret, may think themselves fortunate, for few modern materials are better subjects for needle-work. If a sheet of the kind is in good order, it may be made into a beautiful quilt by making it very much smaller, as an ornamental, day-time bed-cover is not designed to tuck in or hang over very far. The edge on each side may be fringed out and tied, or the edges may be hemmed and a slightly-gathered frill of torchon lace added. Far enough from the edge to come within the square defined by the mattress, a broad pattern in large, bold design may be drawn and worked in outline stitch with heavy rope silk, in one or, at most, two shades. In the middle of the quilt, outline with the same color a large shield. Within this shield, work a name or initials, and darn all the plain part of the shield with a contrasting shade of silk. If a sheet is too far demoralized to use in this way, it may be torn into strips and each strip decorated with a running pattern in outline stitch. These strips are hemmed and joined to alternate strips of antique or torchon lace insertion, or the insertion may be knitted or crocheted, if time is not a paramount object. For bureau covers, toilet mats, and cushions, this old linen is admirably adapted. At some of the exchanges for woman's work, highly-decorated curtains are shown of the same material, which hang in beautiful folds.—*The Home-Maker.*

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The Living Church.

SATURDAY, FEB. 7, 1891.

THE STREETS OF THE CITY.

BY THE REV. GEO. S. PACKARD.

Jerusalem! thy ageless streets
What eager footsteps press!
Securest ways that know no night!
Sweet sounds that victors bless!

The voice of children at their play
Makes glad the lasting noon,
Wall unto wall thanksgiving sings
And joyful hearts keep tune.

Jerusalem! 'mid earthly streets,
That echo greed and pain,
By faith I see thy open gates
And walk with them that reign!

Boston, 1891.

THE CHURCH OF ENGLAND

IN SCHOOL HISTORIES AND POPULAR LITERATURE.

BY THE REV. ARTHUR W. LITTLE.

A lie is a foul blot in a man, yet it is continually in the mouth of the *untaught*.—Ecclesiasticus xx: 24.

It is a notorious fact that, in nearly all popular and school histories of England, Protestant manuals of the Reformation, histories of English literature, architecture, and art in general, and in most newspaper articles and reviews, it is either especially stated or implicitly assumed that the Church of England is a new Protestant Church founded and established by law, at some indefinite period in the sixteenth century.

Such a statement is inexcusable, pernicious, and absolutely untrue; and, unless born of ignorance, is also disingenuous and unkind.

That Roman controversialists should so write is conceivable, for the wish is father to the thought. As Bacon would say, it skilleth them—it is their interest to have it so. Some Romanists, in childish ignorance, honestly believe it. Others, in all the demoniacal possession of prejudice, force themselves to accept it. Others, it is to be feared, assert it as a deliberate falsehood. Such a truth (say they) as the Catholic continuity of England's Church, must be kept from the laity at all cost. And it is kept from them. A Roman layman recently remarked to the writer: "If I thought that the present Church of England had retained organic continuity with the pre-Reformation Church, I would transfer my allegiance to it."

But why our Protestant brethren—that is to say, those Christians who in relation to their old mother, the Church of England, are Non-conformists or Dissenters—should make such a statement, it is hard to surmise. It does not help their case. It plays into the hands of their greatest enemy, the Latin papacy, and it hurts that Church which alone is called (and is) "the Bulwark of the Reformation."

With very few exceptions, all educated Dissenters have kindly feelings towards the Anglican Church. Very few wish it evil. All admire its liturgy and offices; all imitate its customs; and at the same time they bear with a patience and courtesy (which Romanists never show) the constant conversion of their children and of their ministers to the fold their ancestors left. Indeed, the real, the ultimate reason why they ever left the Church of England was because that Church had not become and would not be made a Protestant sect; because that Church had retained its continuity, and refused to cut the arteries of Catholic faith, apostolic episcopacy, Christian priesthood, sacramental grace, liturgical worship, and ecclesiastical authority, discipline, and tradition, which, like the blood-vessels of the human frame, nourish and quicken and unify the mystical Body of Christ.

It must be that the reason these well-meaning people assume that the Church of England is a sixteenth century sect, is because they really do not know any better. And the reason they do not know any better is because, claiming no visible or organic continuity for their own churches, they have no conception of the importance of it to those that have it, and so do not take the trouble to inform themselves on the subject. What cares a nameless foundling for the genealogy of a king? or a priest of Jeroboam * for the Aaronic succession?

Serious as the misunderstanding is, it has, however, a humorous aspect. The Dissenter or the dissenting body, when confronted with the truth of the Church's historic continuity, reminds one of the fox in the fable, which having lost his tail in a trap, at once conceived a sublime contempt for tails! and tried (though in vain) to induce his more fortunate brother to discard an organ so useless and so unfashionable. The Dissenter affects to regard historic continuity as nothing more than a tail, the Church's eighteen centuries of unbroken life as a mere caudal appendage. But the old Anglican Renard, too wise to be caught in the curtailing trap of Protestantism, does not propose to be docked at the sly bidding of his mutilated brother. Nor does he consider it courteous or fair that he, with eighteen vertebræ in his trailing brush, should be classed with tailless *vulpes*, "Brer' Rabbits," or the singed foxes of Sampson! †

Whether the continuity of the Anglican Church be acceptable or not; whether it carry with it any ecclesiastical, ethical, or religious theories, principles, or obligations, it matters not; it is a fact of history, and as such ought to be willingly and frankly stated by all who allude to the subject, regardless of inferences which may be drawn therefrom, but which no one is compelled to draw. Admit, if you please, with devout Romanists (and not a few Anglicans) that, at the so-called Reformation, the Church of England lost much of her pious belief, reverent ceremonial, and beneficent practice; or claim, if you will, with certain Non-conformists, that the Church of England, if she did not perish in the sixteenth century, at least deserved to perish, because she did not reform herself more thoroughly, the fact still remains that she did not perish, any more than Judaism perished because of the complete or incomplete reformations effected under David and Josiah, Ezra, or the Maccabees.

Let us have truth. "A lie is a foul blot;" and the false Anglican history which has crept into school books, popular literature, and Sunday school libraries, ought not to be endured.

The following suggestions are, therefore, respectfully submitted to the thoughtful consideration of all English and American Churchmen:

1. That well-grounded Churchmen, who hold the pen of the ready writer, should flood the country with books—truthful, bold, forcible, attractive—in defence of the Church; especially that they should follow the lines so admirably marked out by Miss Charlotte M. Yonge, in her sketches, and novels, and elementary text-books of history, and thus provide plenty of sound popular reading on the subject, both for schools and for the general public.

2. That all Church-people who write for newspapers and magazines—editors, contributors, correspondents, reporters (yes, even *reporters!* and I would make bold to add, compositors and proof-readers) should use accurate language whenever they allude to the Church; and, as far as in them lies, by authority and by kindly influence, induce their non-Catholic subordinates, associates, and superiors, to do the same. This can be readily accomplished, if (as the writer believes) these erroneous statements spring not from malice but from such "pure ignorance" as Dr. Johnson acknowledged was the only reason why, in his dictionary, he had defined *hock* as "a horse's knee."

3. That until literature in general and school books in particular are purged of these mis-statements, priests, parents, and Sunday school teachers, should put their parishioners, their children, and their pupils, on their guard.

If a child of the Church comes home from public school, and says to father or mother: "Oh, our English history to-day was awfully interesting! It was all about Henry VIII (or Edward VI, or Queen Bess, or whatever hero or heroine the myth alleges) and how he destroyed the Catholic Church and established the Protestant Episcopal Church in England, and how he composed our 'incomparable liturgy' which Lord Macaulay said was just a great deal nicer than the Presbyterians had in Scotland; and oh, I——I wonder if the rector has ever heard about this!" Then that father or that mother should send the teacher (as the writer has done when he has found his young parishioners thus bewitched), a respectful protest, and get her to read some little book, Miss Yonge's "English Church History," or Cutt's "Turning Points," or Hore's "Eighteen Centuries of the Church in England," or Randall's "Why am I a Churchman?" or the like; and thus help teacher and scholar to bring to their reading "a spirit and judgment" not, of course, on all points "equal;" but, on the point in hand, "superior" to the spirit and judgment of the popular writer.

4. It ought to be added, though it sounds like preaching, that all Churchmen (High, Low, and Broad, rich and poor, young and old) should, in public and private worship, in work and in word, in life and in thought, praise and pray, toil and talk, live and think as Churchmen, if they would have others believe them so.

This means a great deal.

* I Kings xii: 31; and II Chron. xiii: 9-10.

† Judges xv: 4.

THE PASTOR'S LIBRARY.

BY THE REV. WM. J. GOLD, S. T. D.

The conditions which surround the Church in this country demand an amount of activity on the part of the clergy generally, such as is hardly known in the mother Church of England, except in the case of missioners among the poor in the great cities. The Church is here in reality a missionary institution. A large portion of the younger priests are engaged at once, especially throughout the Western States, in the organization of missions. They must make their own parishes, or, if the work has already been commenced, it has yet to be put upon solid and enduring lines. To this must be added the fact that, as a general rule, the remuneration is scanty and precarious. Thus the conditions of the young clergyman's life present powerful temptations to neglect reading, and at the same time make it difficult for him to acquire books.

Nevertheless, there are imperative reasons why he should not allow himself to lose the habit of systematic study and reading. We have to deal very largely with classes of persons who are ignorant of the positive teaching of the Church even if they have some indefinite grasp of "our common Christianity." They are often teachable, and they need teaching in careful, systematic, and attractive form. The parish priest or missionary encounters many, who, without having fallen into definite unbelief, have been greatly shaken by the sceptical discussions of the period, the supposed antagonism between religion and science, or, just at present, the assumed results of "higher criticism" in undermining the authority of the sacred books. He is also frequently brought into not unfriendly contact with those who have thrown over Christianity altogether as a religion of divine authority. Besides all this, as his work goes on, the faithful priest who gains the confidence and love of his people, and who is respected for his earnestness and spirituality, will soon find himself the repository of the most solemn confidences, involving frequently serious moral problems which he is called upon to solve.

Such are a few of the considerations which demand that the true pastor should never cease to be a student. They also furnish a guide to the reading which he must pursue if he desires to fulfil efficiently the vocation to which he has devoted himself.

First of all, then, it is necessary that he should never cease to cultivate the study of systematic theology. Logically, all begins and centres here. Before Christianity is defended or "apologized for," it must be well understood what Christianity is. To a very large class of persons the plain and lucid statement and explanation of Church doctrine is the only apology that is needed, and this, with the earnest appeal to the conscience and moral sense, often makes unnecessary any other "evidences of Christianity." Most people's honest doubt and uncertainties about the Christian Faith are mixed up with misapprehensions of what the Christian Faith is. Unfortunately when we look for books, it is precisely in this department that the Anglican Communion is most wanting. The Anglo-Catholic theology previous to this century is predominantly polemical. "Pearson on the Creed" retains its place in the seminary curriculum, and is of permanent value—perhaps the best of the older Anglican works of its kind—but its unattractive and really "tough" style has caused it to be too much neglected after the seminary course is finished. Works on the Thirty-nine Articles, it is now generally recognized, are a very poor basis for the study of "systematic" theology. The best of such treatises are those of Bishop Forbes and Archdeacon Hardwicke, the latter affording the material for that kind of historical study and comparison without which the Articles can never be properly understood.

For practical purposes the best English work in this department has been quite recent. Such books as Mason's "Faith of the Gospels," and Sadler's "Church Doctrine—Bible Truth," are worth careful study. For a larger work Martensen's "Dogmatics," to which Mason is somewhat indebted, is one of the most valuable. The English Owen, "Introduction to Dogmatic Theology," is rather disappointing. But if the work of the Divinity school has been thorough (and we wish this could be assumed as a matter of course), and has given the student a conspectus of the whole field of Catholic theology with an accurate view of its harmonious unity and the connection and interdependence of all the tenets which form the cycle of Christian belief, further progress may be made through works upon some special subject. Several of the volumes of the Bampton Lectures are of value in this connection, such as Liddon on the "Divinity of our Lord," and Medd's "One Mediator." A few other titles may be mentioned further to illustrate such a line of reading, such as "Oxenham on the Atonement," or better still the work of the English Congregationalist, Dr. Dale, on the same subject On the Incarnation, St. Leo's sermons, Dr. Bright's translation, and the translation of that portion of St. Thomas Aquinas upon this subject are fundamental. Many have also found the work of Wilberforce of great use in giving them an insight into the deeper aspects of this mystery. On the "Filioque" we have the valuable works of Pusey, Richey, and Swett. Further, on the Holy Spirit, Hutching's "Person and Work of the Holy Spirit," and "Ewer's Conferences," may be mentioned. Pusey on the Real Presence Wilberforce on the Eucharist, and Bishop Hamilton's charge are useful for the study of the great Sacrament of the Christian Church. On eschatology some of the most important contributions are Pusey's "What is of Faith as to Everlasting Punishment," and Canon Luckock's two recent volumes on the state of the departed. On the Church, Palmer's scientific treatise deserves to be used more than it is. But it is impossible in a brief space, to make anything like an adequate examination, and the books mentioned are only cited by way of indicating the method here recommended. Much of the best English theology is in the shape of sermons, amongst which we may mention University Sermons of Mozley, Pusey, and Liddon, together with the latter's "Some Elements of Religion." If, as is much to be desired, the priest has the courage to keep up his Latin and Greek, several of the most important treatises of St. Augustine, and now and then some of the writings of other Fathers can be had in very cheap form or in ample and scholarly editions. Every clergyman of the Church at the present day ought by all means to be acquainted with the "Epistle of St. Clement," the "Didache," the "Epistles of St. Ignatius," the "First Apology of Justin Martyr," and the third book of St. Irenæus. This knowledge should be at first hand if possible. Translations are very apt to fail precisely at the vital points. Lightfoot's "Apostolic Fathers" is an expensive work, but the money invested in it by one who knows how to use it, is worth half a dozen of the encyclopedias and padded commentaries, which, sold by subscription, adorn the shelves of so many clergymen's libraries, and which for the promotion of solid learning are not worth the price of their binding.

If the limited means of the clergyman for whom we write will admit of his possessing the older Anglo-Catholic divines, pearls of great value are to be found by those who will search for them amid the mire of obsolete polemics. Such are Bishop Bull's "State of Man before the Fall," and many passages in Dean Jackson's great work on the Creed.

In close connection with systematic theology comes the exegesis of Holy Scripture, which presents to us in germ and undogmatically what theology exhibits explicitly and in scientific order and precision. Multitudes of commentaries are in existence and it would be impossible to specify even the best in the limited space which this article allows. It may be well, however, to give one caution There are very few commentaries on the entire Scriptures which are worth the purchase money. Where the means of purchasing books are restricted, it is better to seek out the best commentaries on individual books or limited portions of Holy Writ. Then also, as comparatively few have either the taste or capacity to pursue the critical study of the text or the fine niceties of construction, such commentaries as furnish a clear doctrinal exegesis are generally the most serviceable.

Of works on Apologetics and Evidences, there is an abundant supply. The older ones, though they still remain, at least nominally, upon the seminary curriculum, are largely obsolete. They are directed against theories which are no longer held. Since the publication of A. S. Farrar's most valuable "Critical History of Free Thought" in 1860, the Darwinian Movement has taken place, the Evolution Philosophy has come in, and the scientific attack upon Christianity has been organized. It is true that Hume's celebrated argument against miracles plays a large part, but many new elements enter into the movement. Very few of the older works, except Butler's immortal "Analogy," are of much avail to the teacher who has to meet the hostile thought of our own times. Even the books of twenty-five years ago, such as the "Aids to Faith," are largely out of date. On the side of the critical attack, we are well furnished, if we have the works of Westcott, Sanday, Salmon, and Lightfoot on "Supernatural Religion," at least so far as the New Testament is concerned. On the side of science and philosophy, we have, of recent date, "Bishop Temple's Bampton Lectures," "MacCall on the Creed," and Aubrey Moore's too brief publications. We need not hesitate to add the tenth edition of "Lux Mundi," and the very useful "Oxford House Papers."

In the study of the philosophical movement of the day, the historical method is by all means to be preferred. "Bowen's History of Modern Philosophy," and Principal Tulloch's "Philosophy and Religion," and "Religious Thought in Britain in the XIXth Century," with Farrar's "Critical History," already mentioned, are valuable for this purpose. A knowledge of the history of philosophical movements and the genius of a particular system, is a safe-guard against the danger of becoming captivated by the genius of an individual author, and swept away by his teaching without being aware of its real bearings. This is a temptation to which they are peculiarly liable, who read for the sake of "great thoughts."

In the direction of the Roman Controversy, the priest who has Pusey's "First Eirenicon," Littledale's "Reasons," and Gore's "Roman Catholic Claims," with Haddan on "Apostolic Succession," and "Bailey on Anglican Orders," has made a great beginning. It should not be lost sight of that since the Vatican Council, the position of the English Church has a greater advantage in this controversy than at any previous time.

Space is lacking to speak of moral theology, a department in which the need is great but the available books exceedingly few and inadequate, or of Church history in which the material is abundant and well known. Neither can the subject of general reading in politics, economics, social science, general history, biography, and fiction, be entered upon. It is sufficient to say that in the circumstances in which we are placed, some reading of this kind is almost absolutely necessary to the priest who desires to meet cultivated men, or even thoughtful working men, on their own ground.

Of course if we could suppose the clergyman of our own time and country in the same position as George Herbert's country parson, we should recommend, as he did, the Fathers, the scholastics, and the later writers. We should especially recommend to the well-armed scholar some explorations into the tomes of St. Thomas and other great writers of the Western Church, and we should equally advocate the study of some of the works of eminent Lutheran and Presbyterian divines of the present day. But this paper is written with a special eye to the needs of men who are limited in respect both to time and money.

A warning ought to be given against mere "pamphlet theology," with which too many of our younger men have been disposed to content themselves, a course which conducts pretty surely to a superficial and unbalanced view of the divine science which it is part of the priest's vocation to master. The careful study of authoritative works is the only true road to a sound and solid theology. It must be admitted that, to an increasing degree, it is becoming the fashion for writers of the highest type to express themselves in the pages of the great reviews, and this must be taken in limitation of a rule which, nevertheless, still holds good for the most part. Priceless hours are wasted over magazines and newspapers, and the priest who gets his theology in this way is merely following the vicious habit of the period. It is the sure path to superficiality and the shallow conceit which comes of a "little learning," and not infrequently paves the way to heresy and schism.

There is one other temptation against which a warning ought to be uttered. It is that of governing the whole course of reading by the practical exigencies of sermon composition. This temptation is the stronger among ourselves on account of the unfortunate custom which requires from most of the clergy two sermons each Sunday. But the surest way to strength and effectiveness in this branch of work is solid and systematic study without direct reference to composition. As the pastor's knowledge deepens, and, with it, through daily contact with souls, a fuller acquaintance with the needs of his flock is obtained, the strength and power of a really earnest and faithful man will increase unconsciously. Misgivings always arise when a clergyman's library is seen to consist largely of miscellaneous sermons. There is too much danger that his pulpit will speak Canterbury in the morning and Geneva at night. Some sets of sermons he must have, but his study of them will rather be to ascertain by analysis the secret of their power than to save himself the trouble of earnest thought and make himself a servile copyist.

The amount available for book buying may be but scanty, but undoubtedly it would often, small as it is, enable a man to accumulate in time a most useful working library, if he began with an intelligent plan and could adhere to it with firmness. The young pastor who will begin by making out a list of books of the most value under each department, adding to it now and then, and buying only under its guidance, will in the course of some years get together a collection of really first-class books, and the gradual way in which he has acquired them is likely to make him all the more familiar with their contents. But subscription books are as a rule to be avoided as well as the habit of buying in a purely desultory and capricious way. Much money may be spent and no progress be made.

These few remarks are by no means an adequate treatment of our subject. Some very important points have necessarily remained unnoticed. The purpose of the present writer is rather,

in an age when all immediate and utilitarian ends are prone to receive exclusive attention, to arouse a sense of the need of that deeper and more thorough learning for which the clergy of the Anglican Church were always eminent in former days, but which is too much neglected by the American clergy amid the very practical conditions with which they are compelled to deal.

THE SUNDAY SCHOOL LIBRARY.

ITS MANAGEMENT.

BY THE REV. J. RUSHTON.

The library is such an important factor in the life and prosperity of the Sunday school that the solution of the question, "How to make its management a success," claims the attention of every one interested in the work of training, teaching, and moulding the lives of the children of the Church. In the attempt to suggest something practical it may be well at the outset to state some of the difficulties. These arise principally from the complaints of the children, which are often frivolous, but sometimes just.

"I never get the book I want."

"There are no books worth reading, or so few that I have read them all, and the rest I do not care for."

"I have had such and such numbers on my card that I want, and I always get something else."

"The librarian always gives me the stupidest books in the library."

"I have no time to read, so I cannot take out any more books."

It often happens that the most readable books are lost by the removal of children from the parish, by long absence from school, and by their carelessness in not returning them. Sometimes, to , the fault lies with the parents who are too indifferent to see that their children return the books. Sunday school libraries pass through the same experience that individuals often complain of. Borrowed books and umbrellas are usually common property to all except the original owner. They circulate but seldom return to him. Sometimes, too, the failure of the Sunday school library arises from the bad management of an incompetent librarian.

As a partial solution of the question the following suggestions have been found to work well.

1. Select a good librarian; not any boy or girl who is willing to be useful, but one who possesses a knowledge of the books in the library, and who can suggest to doubting pupils the best books for them to read. Often a child will read a book recommended by such a librarian when its title and appearance is suggestive of dry-as-dust. A few words of praise, a cheery smile, a willing patience with eccentricities, a firm but gentle remonstrance, with an interest in the pupil's welfare that is a parent to the child—these and similar traits are absolute requisites in a successful librarian. In a word, all that is necessary for a good teacher is equally desirable for the librarian of the Sunday school.

2. The care and arrangement of the books. A slovenly, ill-kept book case, with half the books in bad condition, and the other half leaning on each other obliquely, as though too weak to stand, is not suggestive of order, and children, who are the severest of critics, turn away in disgust from such a library. To avoid both these evils, an excellent plan is to have all the books covered with the same kind of paper, and when only part of the shelf is filled, to have a solid block of wood to support the books from falling.

3. A further requisite is a systematic plan of keeping the record book, one that will show at a glance the length of time a book has been borrowed. In cities, various kinds of records may be found in the book stores, most of them satisfactory and easily kept. For country parishes and in cases where the expense is an important item, the following plan has been found practical and useful. Take an ordinary blank book and rule the pages as follows:

Class	Name	Lib'ry No.	1 Sun. in Adv't	2 Sun. in Adv't	3 Sun. in Adv't
1	John Smith	1	X 101	X 32	X 49
1	Edwin Jones	2	X 50		X 34
1	Thos. Cotter	3	X 53	X 42	6
1	Henry Simons	4	X 30		

Each pupil is furnished with a card, containing the name, class number, library number, and sufficient space for the numbers of books wanted. Pupils should be told that they must examine the catalogue, if there is one, and select the books they desire to read, so that the librarian may be spared the trouble of choosing for the scholars. The record book is easily kept. A small X or check over the numbers as they are returned, shows at once what books are out. The first few pages of the book should be kept for a full list of pupils with their addresses, for ready reference.

To insure the prompt return of books, a review of the record every quarter, with a note sent to parents whose children have kept books too long, would prove satisfactory.

Rules, few and brief, form an important part of the whole plan. The following have been found useful:

1. Books must not be kept longer than two weeks without renewal.

2. Books and cards must be given to the librarian on entering school, and no book will be changed after school has closed.

3. Books must not be lent outside the home of the scholar.

4. Scholars must select from the catalogue the numbers of books they want, and write them on their cards.

5. Books lost or wilfully injured must be replaced by the pupil.

6. Do not write in the books, or turn down the leaves.

7. Pupils are not allowed to help themselves, they must obtain books only from the librarian.

In cataloguing the books it is a good plan to arrange them in groups suitable for the ages of the scholars. Where a series of books by the same author is bought, they should follow each other in order, leaving a few numbers vacant for additions.

These suggestions may seem trivial and too insignificant for any practical purpose, but long experience in Sunday school work has convinced the writer that too much attention cannot be paid to the details of the school and library to make both successful.

A CLERGYMAN'S LIBRARY.

BY THE REV. HENRY C. KINNEY.

An article upon the above subject, in which no title of books to be purchased will be found, may seem strange and out of place. That silence is founded on the firm conviction that a volume which may be of use to one may be comparatively valueless to another. Permit the writer to go to an experience meeting and talk about his own dealing with books. When I first entered the ministry I determined to buy no volume until I had read every other which I owned which was not a reference book. The poorest investment which a minister can make is in an unused book. My first advice is, therefore, "never buy a book for the reason which led a character delineated in fiction to purchase a coffin, because some day it might be handy to have it in the house." If you have no present use for a volume, do not spend money for it on the possibility that in the dim future you might wish to peruse it.

The book having been purchased, resolve to get from it a return for the expenditure, by incorporating with yourself for use some additional information which is to be found between its covers. The book belongs to you to do with it as you please. You will get your best return from it by not treating it in the way that would make it the more valuable if offered at auction. Open the book; glance down the page. Nothing there. Turn to the next, the next. Stop! On the tenth page there is a striking illustration, or a fresh thought, or some additional information. With pencil, make not a mark, but an original annotation. Go on skimming and skipping through pages of little value, but noticing, and writing at least agreement where anything of value is printed. At the end of each chapter, as also of each volume, stop and give a moment's thought to all passages so designated Under one month's training, a clergyman can, on the average, read a page a minute, and, what is far more important, make the information therein gained an unforgetable portion of himself.

BOOKS OF REFERENCE.—The clergyman has a dictionary, and is now asked to purchase an encyclopædia. If he is not the owner of at least one volume of some similar work of a theological character he should give paramount importance to professional requirements, not general information. Having the former, my advice to a young clergyman would be to get an encyclopedia as soon as possible, but not to buy that which he will keep through life until he knows the purpose for which he will principally consult one. All are strong in some points and weak in other. Having determined which is the one containing the kind of knowledge for which it will be most frequently consulted, it will be found that it can only be procured by "monthly installments." Sign no contract, thinking that it will always be *easy* to pay them. Buy expecting to make sacrifices before it legally becomes your own.

GENERAL LITERATURE.—In forming an opinion as to how large a portion of the clergyman's library should consist of works of general literature there should be a remembrance that the priest promised at his ordination "to lay aside the study of the world." If he reads or studies for relaxation, for gaining information of a secondary importance, or to train the mind to deal with that which relates to his avocation, it is well. Such books can readily be borrowed while religious works are not common. I do not think that if a clergyman refrains from spending anything out of the small sum of money at his command for even a Shakespeare, that he should lose caste with any parishioner.

VOLUMES OF ILLUSTRATIONS.—Turning now to books relating to his profession, we say that in every clergyman's library there should be some volume of illustrations. The age "runs" to decorative art. As sermon decorations, illustrations are of value, but are still more useful for successfully driving home religious arguments. A clergyman notices in his pulpit that his congregation are inattentive or restless. He is prosy. His theology does not demand diluting. He will not attract or hold his congregations any better if he thunders out his sermons or makes a windmill of his arms. The best investment for a few dollars which he can make is buying some volume of illustrative anecdotes, or some sermon by one whose over-abundance of similes is his fault. In buying such literature theological bias should not enter into the calculation. The carpenter does not buy a chisel for the good points that he would seek in a hammer. Those illustrations are rather to be used in obtaining suggestions for other analogies. Suppose the priest is preparing a sermon on Baptismal Regeneration. There is no such head. By turning to such titles as "Providence," "God," "Miracles," he will, by a little training, find much that he could adapt to the subject in hand.

THEOLOGICAL WORKS.—The writer never saw the wedding certificate of his mother, but would never enter into an argument respecting her marriage. There are theological questions which, to him, are just as undebatable. There are clergymen who spend all their "loose change" in keeping up with the 19th century, buying all books which have for their object the undermining of Christianity. It is money badly invested. That such writings should be examined by eminent theologians is necessary. But you and I, dear reader, are not "eminent theologians." What we need, what our congregations need, is positive truth, which will keep the soul as wide apart as possible from error, rather than running a tow path just as close as it may be to a channel filled with heresy. I would advise the frequent reviewing of the theological books of the seminary, and the buying of no new theological work which is not based on the positive truths of antiquity.

COMMENTARIES AND SERMONS.—Unless a clergyman's library is supplied with some such books, his sermons will become as flat as stale water, and the evening sermon, save for the text, will be about the same as was preached in the morning. Just what commentaries should be purchased will depend, in a large measure, on the opinion of the purchaser. In the procuring of these, there should not be such an overlooking of the spiritual wants of the congregation as there generally is.

No minister should be content to remain without several works of a devotional nature. These, even in Lent, he must never permit himself to associate with his work as the director of spiritual affairs for fear they may lose for him as an individual, their spiritual value. In the guidance of his people, he should seek the advice given in books written by clergymen who have been very successful as organizers; and in addressing the young he should learn from those who have printed good sermons for children. In conclusion, I would say, owning a book, never lend it without a signed and dated receipt.

A WORD TO THE LAITY.—Many ministers are starving their minds through trying to manufacture out of their own brains two sermons a week. It would be much cheaper to defer that visit to a distant city for the purpose of hearing a clergyman, and to give $25 in books of sermons to the present incumbent. If the present rector has brains, he will so adapt what is contained in them, that their matter will become original. If he has no brains, but simply eyes and a hand, a more forcible presentation of truth will be heard. Laymen, try the plan!

PARISH LIBRARIES.

BY THE REV. A. W. SNYDER.

No parish can well afford to be without a parish library. If a rector does not appreciate its very great value, it is because he does not know the needs of his people.

Every diocese ought to have a well-endowed diocesan library for the special use of the clergy and the more thoughtful laity. "The priest's lips should keep knowledge," but how can they if he is chiefly occupied in keeping the wolf from the door? If it be possible, the bishop as shepherd-in-chief should feed his diocesan flock by seeing that each pastor in particular can at least have the reading of such books as he ought to read. If a priest be not a student and a reader, he is to be pitied.

As to parish libraries the question only too often will be, "How are they to be had?" That will depend upon circumstances. In few ways could those to whom God has given wealth do more good than in giving their rector the money to buy a good parish or Sunday school library. If a parish cannot afford to have a library for adults, as well as for the young people and children, the Sunday school library should have at least a fair collection of well-selected books suited to the needs of Sunday school teachers, and the better sort of laity. The Rev. Thomas K. Beecher, the well-known Congregationalist minister of Elmira, N. Y., has for his flock a large and much-used library. He has too a way of his own for keeping it well stocked with new books. He has many book clubs among his people. The members of these clubs pay in each a certain amount, as determined, but a common rule of these several clubs is that as soon as a book has gone the round of the particular club, it shall become the property of the general library of the congregation. An earnest Churchwoman of Trinity church,

Watertown, N. Y., is the very successful teacher of a large Bible class for young men. She has a library for her own class made up of such books as best meet the needs of its members in particular.

A parish library should have a few good works of fiction, a selection of Kingsley's novels, Farrar's, Miss Yonge's—Bryan Maurice, and the like. It should be well stocked with historical works such as Robertson's "Church History," Trench's "Mediæval Church," Stanley's "Eastern Church," Milman, Mahan, Cutt's "Turning Points," etc. It should of course have an ample stock of such books as Curteis' on "Dissent in its Relations to the Church," Sadler's "Church Doctrine—Bible Truth," Little's "Reasons," Littledale's "Plain Reasons Against Rome," (an invaluable book), Tuck's Hand-book of Bible Difficulties, and good biographical works such as the lives of Keble, Bishop Patteson, Kingsley, etc. If possible it is well to have a good selection of "secular works." Every Sunday school library should have half a dozen copies of "Our Family Ways," published by *The Young Churchman* Company, Milwaukee. Too many teachers in the Sunday school have more time than they know what to do with. Let them, then, go to the library, get "Our Family Ways," and read it to their class. The class will soon be broken up and lost to the school if its teacher ever sits still and devotes herself to "making them behave."

"But will the people read the books of your parish library?"

Yes. If the pastor be a true shepherd of his sheep he will know their personal needs and feed each one with the "food convenient for him."

SCHOOL LIBRARIES.

BY THE REV. H. P. SCRATCHLEY.

That every well-equipped school should contain a good library, is so universally acknowledged a truth that to deny it would set the writer down as a fossil of some foreign epoch. A well chosen library is now considered of nearly as much importance as a teacher, and the value of both depends upon the choosing. As well employ an incompetent master as provide a school with a library either entirely bad or useless. Most people think that a school library is a receptacle into which they can pour all the useless and dull books with which they do not care to lumber their own homes. There could not be a greater mistake. No book should be put in the hand of a pupil unless it is in itself of some value. Its value may be manifold, from its language or substance. A boy should be taught that it is more than useless to read a book merely to be reading, it is mental suicide. "Desultory reading is indeed very mischievous, by fostering habits of loose, discontinuous thought, by turning the memory into a common sewer for rubbish of all thoughts to flow through, and by relaxing the power of attention, which of all our faculties most needs care, and is most improved by it."

A few good books, well chosen, are worth more than the largest assortment indiscriminately thrown together.

What is wanted in a school, then, is a few hundred well-chosen books, books of reference, of travels, of biography, and the standard works in poetry, history, and fiction. With these, under judicious guidance, a boy may become better educated than one who has studied more and read more in actual amount. There is, perhaps, no greater fallacy than to suppose one's knowledge can be measured by the extent of ground covered.

The proper use of a library cannot better be shown than by the following rules:

1. Begin by basing your reading on your studies.
2. Learn the proper use of reference books.
3. Use books that you may obtain and express ideas of your own.
4. Acquire wholesome habits of reading.
5. Use imaginative literature, but not immoderately.
6. Do not hesitate to ask for assistance and suggestions.
7. Do not try to cover too much ground.
8. See that you make your reading a definite gain to you.

1. One should base his reading upon his studies to give a sure foundation to the structure which is to be erected. Perhaps the most interesting, and, at the same time, the easiest, subject to start with, would be history. A school history is mainly a collection of facts, and it is always instructive to add to these facts details which are found in other and larger works.

2. To use reference-books properly is not, as it may seem at first sight, easily done. It takes quite a knack to turn quickly and easily to the book and place wanted. To know where and how to look is of great value.

3. If you are not able to get the exact book needed, read something else on the same subject. Do the best you can under the circumstances. Never be afraid to express your opinion of a book as to its merits, and never be discouraged when you discover that you are wrong. A great help to acquiring the habit of criticism is, when you have finished a book, immediately to write out your views on the style, characters, and general scope of the work. This will help you to express yourself clearly when you are called upon to speak of a book.

4. A good and wholesome habit of reading is to read at a fixed time, and with a dictionary, and paper and pencil with which to take notes when necessary.

5. To read the best novels is necessary and healthy; but to read *all* novels, irrespective of literary or moral value, cannot be too strongly condemned. The habit of novel-reading, immoderately indulged in, is enervating, weakening the intellect, and unfits the one so indulging for any serious and beneficial study. Therefore, it is well for a beginner in the habit of reading to indulge as little as possible in the novels.

6. One of the greatest hindrances to the acquirement of knowledge is the diffidence and self-consciousness which prevents one from asking for suggestions and help. It is undoubtedly true that a person who has read faithfully and diligently for some time can be of some assistance to a beginner in telling him how to plan his studies. But if you cannot, or will not, ask for suggestions and help, make use of such books as "Baldwin's Book-Lover," or "A Reader's Guide to English History." Books of this character give schemes of reading which can be followed, if not *in toto*, yet sufficiently to be of benefit to the student.

8. One good way to read is to form, or join, a reading club, which will bind its members to do a certain amount of work a day. At the meeting of the club, essays or critiques might be read, or the members called upon to give their opinions on a book or books that have been read since the last meeting. In this way you will be enabled to do the reading you ought, and will gain the views of others on books, and so be able to compare yours with theirs. But, whatever you do, remember that a good book is without price, and must be read again and again, until the noble thoughts therein become your thoughts, and your mind becomes clear and serene as the heavens.

"Let us thank God for books. When I consider what some books have done for the world, and what they are doing; how they keep up our hope, awaken new courage and faith, soothe pain, give an ideal life to those whose homes are hard and cold, bind together distant ages and foreign lands, create new worlds of beauty, bring down truths from heaven, I give eternal blessings for this gift, and pray that we may use it aright and abuse it not."

We need to learn as it has not yet been learned, that it is the prerogative of man to think, and not of any particular class of men: to learn that right doing involves in its completeness right reasoning: to learn that elevation of soul is for all.

CHURCH LITERATURE IN CHINA.

BY THE REV. F. R. GRAVES.

We do not ordinarily consider how much we are indebted to sound Church literature for the spread of the truth and an intelligent appreciation of the claims of the Church. In these days we have such a multitude of books, for the young and the old, for the layman and the student of theology, that we can hardly conceive the position in which we should be, if we were suddenly deprived of them. The preacher when he has once brought people to think about any particular point, can recommend to them a number of valuable books, by whose aid they can pursue the subject in which their interest has been aroused, and if the inquirer pleases he can push his investigation to any extent, and make himself a well-informed Churchman. In a heathen country, however, everything in the way of books is lacking at the start, and the only way in which religious truth is disseminated is by word of mouth. Yet, if we are to make intelligent Christians, we must put our instructions into a more permanent form, and so we come face to face with the necessity of producing a Church literature.

In China this literature must be of three kinds. In the first place, we need tracts and books addressed to the heathen, and presenting the claims of Christianity. Books of this kind will need to be of two classes. Some must be addressed to the cultured scholar, and meet the objections which are urged against Christianity from the classics and the ancient religion of China. Books of this kind must be written in the best literary style, for the Chinese scholar values form above everything, and no work has even a chance of gaining his attention if the style offends against the canons of Chinese taste. As a good instance of a work of this kind, I would mention a book prepared by Dr. Martin, a Presbyterian missionary, and president of the Tung Wen Kwan, or Imperial College at Peking. It is a short account of the Christian religion, and the evidence on which it rests, addressed to Chinese scholars; and so perfect is the style that they will read it with pleasure, while they would scornfully reject another book in which the same ideas were clothed in less graceful language. Another class of books must be expressed in a simpler and more popular style, and addressed to the people.

In the second place, there must be books for the instruction of the native Christians, catechisms, manuals of prayer, plain expositions of the doctrines and customs of the Church, stories from Church history to show them examples of the great and good in all ages of the Church.

In the third place, we need books for the study of the clergy and for the instruction of candidates for Holy Orders, Church history, theology, and commentaries on Holy Scripture.

It will readily be seen that the field for the translator in China is a very wide one. It is also an exceedingly difficult one. In the first place, it bears no sort of analogy to Latin or Greek or Hebrew, or to the modern languages which we have studied. It is sufficient to say that it has properly no conjugations or declensions to indicate how it differs in one particular from all of these tongues. Moreover, the spoken language is broken up into a number of dialects. From Shanghai to Canton, in the seaboard provinces, there are six well-defined dialects which differ so widely that the inhabitant of any one place is quite unintelligible to all the rest. North of the Yang Tse River, and in the Southwest, the language spoken is the Mandarin dialect, so-called, not because it is the tongue of the higher classes, for it is spoken alike by high and low, but because it is the language in which all official proceedings are conducted in the courts. Even in this dialect there are important local variations. But this seeming confusion is in reality less of an obstacle to the translator than it seems at first sight, for the language written is not the language spoken. All books intended for the use of the educated are written in the classical style, or Wen-li, as it is called by the Chinese.

Centuries ago the written language of China crystallized into a definite form, and every writer is required to adopt and reproduce this ancient style. There is one great advantage in this, that the books so written are equally intelligible to the reader of Chinese, no matter what local dialect he uses. Indeed such books can also be read by the Japanese and the Corean. We shall understand this better if we call to mind that the Chinese characters represent ideas rather than sounds, so that each man can read the characters in the sounds of his local dialect, and will receive the same idea through the eye; just as our Arabic numerals, 1, 2, 3, etc., convey the same idea, whether read in Russian, Italian, or English. Any one who wishes to do good work as a translator must serve a long apprenticeship before he is properly qualified to translate. It takes some years of study before one has acquired a sufficient number of characters to be able to read Chinese books easily, and it is not sufficient to commit a certain number of characters to memory, but as each character may be used in a variety of senses, according to the phrase of which it forms a part, he must be conversant with these different shades of meaning. In the course of ages the Chinese have accumulated a great mass of literature, and the characters have in the way of use acquired a number of derived meanings which they did not pos-

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sess at first. The only way to get the mastery of these is to read widely in Chinese literature, for in this way one gradually acquires a special training which enables him to recognize a good or bad style.

Chinese style consists in following precedent, and it requires long and careful reading before one acquires sufficient knowledge of the language to compose in a good style. In any other language it is enough to say plainly what you have to say, but in Chinese it must be said in the way prescribed by centuries of use. Now, no foreigner, however great his knowledge, has ever been able to dispense entirely with the help of the native scholar. The literature is so extensive and varied that only the mind trained as that of the Chinese scholar is, by committing the classical books to memory and afterwards reproducing them in endless essays, can be an authority in questions of style. Translation in China is a dual work. The two translators, Chinese and foreign, sit down side by side. The translator gives his ideas to the Chinese, who writes them down in a kind of running hand. Then the two begin a process of polishing and pruning, which lasts some time before it is finished. It might seem that it would be sufficient for the translator to speak the colloquial and leave the literary work to the Chinese, but this is impossible. In the first place he must know a good Chinese style, and what it consists in, and he must, moreover, be able to decide whether the Chinese expressions used convey exactly the meaning he intends. In matters of form he will have to defer largely to the ideas of his collaborator, but his own judgment must decide upon the accuracy of the translation. So that whoever aspires to translate books into Chinese, must serve a long apprenticeship before he is qualified to turn out good work. Even then it will require long revision and careful labor before he is satisfied to send his book to the printer.

A most important fact to remember, is that, broadly speaking, no book, however good, is fit to translate word for word into Chinese. It will contain a great deal that is not of the essence of the subject, and that only appeals to a western mind. It will meet objections which would never suggest themselves to anyone in China, and be silent on the very objections which we have to meet there. In the first place, then, one must distinguish between what is of real use and what is accidental and belongs simply to the western form in which the truth is expressed. So the translator has first to summarise and condense his author, and finally to throw the whole into the forms of Chinese thought.

There is a great deal said now-a-days about letting native Churches formulate their own theology, and that we are doing wrong to translate for them our western books, but the fact is that in every branch of knowledge, books are being translated for the use of the Chinese, and it is no more absurd to give them works on theology than works on mathematics or international law. If they are to produce their own theology, why not their own algebra and chemistry?

And now, what Church literature have we in the Chinese language? A number of works meeting the objections of the heathen have been published by the missionaries of other bodies, and are many of them extremely useful, but I wish to speak of what may be called definitely Church literature.

To begin with, the Bible has been translated both into the classical style and into the colloquial. This work was done by a committee of translators appointed by the various missions, and it is an honor we should be proud of, that the translation of the Old Testament into the Mandarin tongue was the work of Bishop Scheres-chewsky.

In this translation made from the Hebrew the errors of the English authorized version were corrected. To the same great scholar is due our present translation of the Prayer Book, which is far superior in style and accuracy to any other. Bishop Schereschewsky also prepared in the classical style a set of catechisms which have been of the greatest use in teaching the elements of the Faith. At Shanghai, Mr. Thomson has translated portions of the Bible into the Shanghai colloquial, and Mr. Pott is the author of a number of hymns. The Rev. D. M. Bates, during his residence there, prepared a syllabus of Church history, a history of some of the early martyrs, and a sketch of Russian history. Mr. Bates gave great promise as a translator, till ill-health compelled him to leave the field. The most useful books by clergy of the English Church are a summary of Pearson on the Creed, by Mr. Hoare, of the C. M. S., and a tract on Confirmation, by Bishop Scott. In our work up the river we have used a series of tracts written by Mr. Sowerby and myself, which explain the cardinal principles of Christianity. Bishop Boone has translated Gwynne's catechisms, Bishop Williams' syllabus of Church history (in continuation of Mr. Bates' work), and other works.

The friends who have contributed to the work of the Chinese Church League, may be interested in hearing what has been done by us in this department. Mr. Partridge has published a manual of prayers, and has in preparation commentaries on several of the books of the Old Testament. Mr. Sowerby is the author of two very useful books, one, a work on the Feasts and Fasts, and one on Christian Symbols, giving an account of the ordinary symbols used in Christian art, and incidentally giving a great deal of teaching in the Faith. We have also two works from the pen of one of our native deacons, Rev. Wang Li-tang, being a popular exposition of the Creed and Lord's Prayer. Wu Yuin-fu, a young candidate for Holy Orders, who died last summer, wrote a book which was published shortly before his death. It is a conversation between a Chinese scholar and a Christian catechist in which the objections of the former are met and refuted. This is a very useful book indeed. My own share of the work has been the translation of a compendium of eight books of Bingham's Antiquities, another of the useful portions of Sadler's Church Doctrine-Bible Truth, the Offices of Sext and Compline, and lastly a new translation of the text of Isaiah with a commentary based on Delitzsch and supplemented in part from Bishop Wordsworth. Of course what we have been able to do has been very little in comparison with the greatness of the field and the need of such books, but when one considers the difficulty of the work, and that we can only devote a portion of our time to it, it seems as if we had accomplished a good deal.

Perhaps the readers of THE LIVING CHURCH may be interested to hear how a Chinese book is printed. We will consider that the drudgery of translation is over and our manuscript written out in a fair hand. The next step is to send for the block cutter. We contract with him to cut the blocks of the book, carefully specifying the size and style of character and the quality of wood to be used, as also the price per hundred characters. These preliminaries will only be settled after much talking, but he finally takes our manuscript away, and calls in the aid of a copyist who copies it in characters of a uniform size on a peculiar kind of thin paper. The block cutter takes the sheets and fixes them on the face of a wooden block which is sufficiently large for two pages and about three-fourths of an inch thick. He then moistens the paper and carefully rubs it off, leaving the impression of the characters on the face of the block. Then he cuts away the blank spaces with sharp little knives and chisels, takes a proof and brings it for correction. When all the blocks are cut, you make another bargain for printing. Standing before a table the printer lays the block down face up, and levels it with little pads of paper under the corners. He has his ink in a bowl and puts a little of it on a board-rubbing it with a thick brush of the fibres of the coir palm. He inks the face of the block, takes a sheet of paper from the pile at his right hand, and laying it on the block passes over it a light brush. This process is repeated for every sheet and is quite rapid. The sheets are dried, folded, and bound by having a stiff cover of brown paper sewed on with cotton or silk thread. The edges are then cut and the book is done. This paper cover is the only binding in use and is easily injured. To prevent this, when they have a set of several volumes, the Chinese place a thin piece of hard wood on the top and bottom volumes and tie them with tapes which hold the set together. There are presses in China operated by the different missionary societies, but for small editions the block printing is the cheaper and better. Such is as clear a statement as I can give of the present state of Church literature in the Middle Kingdom.

MAKING BRICKS WITHOUT STRAW.

BY A CITY RECTOR.

One of the last and crying cruelties of the Egyptians towards the children of Israel in Egypt, was that the Israelites should no longer be provided with straw as heretofore, wherewith to make bricks, but that they should go out and gather straw wherever they could find it; and yet, that they should continue to make the same tale of bricks. There is a cruelty of a somewhat similar character exercised now-a-days towards some of Christ's ministry, namely: that of expecting that the clergy shall make bricks, yes, the complete tale of bricks, without straw. The bricks required are sermons, lectures, instructions, and addresses. And the full "tale" is the unceasing outpour of them, morning and evening, every Lord's day, and sometimes in the week-days, for year after year. And each one of these outpourings is to be quite a perfect brick; a good, handsome, well-formed, solid brick, firmly through all its parts cemented with tough, tenacious straw; that is, with Holy Scripture, and with argument and illustration, historical research, and knowledge of modern science; bricks that will bear not only rough handling without crumbling, but will bear the pressure of modern building.

But, while all of the workmen are willing, ready, and anxious to make just such bricks, they cannot get the straw. Aside from the blessed volume of the Holy Scripture always at hand, they cannot get other needed books of study and research. They have no opportunity of thoroughly examining all the objections to both the Bible and Christianity. These do not come in their way—the elaborately-prepared "oppositions of science falsely so-called," but about which they hear enough of "profane and vain babblings," and so their bricks, handsome and well-shaped, have not the tenacity under handling that is required. But it is not their fault. In their far from wealthy parish there is no way of getting the needed straw. Books are not to be purchased, nor, if for sale, they have not the means to buy with. And then again, there are not only "bricks" that the parish priest is required to make without proper material, but there are stones, "living stones," that must be built up into and help to form the glorious temple of the Lord.

These stones have to be shaped and formed, and made alive and beautiful; but the workman has almost no tools wherewith to dress them. He wants to give them the Holy Scriptures, and the Prayer Book, and other books of devotion, and books of history, and Church papers and periodicals, and all those helps whereby together with the words of his lips, they may be edified, built up, and conformed to the image of Christ. But the pastor cannot give these helps, even the cheapest of them; he has no means to spare, and therefore, so far as these things are concerned, his people must live along a thin shrivelled Christian life—narrow, not broad, not well-rounded, not acquainted with all the great works, and all the great thoughts, and all the great wants of the Church militant at the present day on the battle field of life.

But somebody will say: "Very true, all granted, yet what is the use of publishing this complaint?" Why, my good brother, it is for the brethren of the laity to read. They do not realize this want of their pastors and teachers, for it is not often brought before them. Who can tell but that just this article will bring from a busy but warm-hearted layman, a five, ten, or twenty dollar gift into the hand of his pastor to buy straw with? Some years ago, during a General Convention session in New York, the writer of this fell into the company of half a dozen or so of the clergy who were standing around a book table in one of the Church book stores. All of them were examining, and all of them were hungry for the new Church books. But none bought, could not afford it. In a letter to one of the Church papers, this incident was mentioned. Within a few weeks the writer received a letter from a lawyer in New Jersey, who had traced out his name, and who made him the instrument in distributing fully fifty dollars worth of the most desirable of these very books. They were sent to those who had stood about that book table, as a gift from an "anonymous friend." Gladly were they received and acknowledged, and doubtless were well worked into good "bricks" and "living stones."

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LUTHERAN INFLUENCE IN BIBLE AND PRAYER BOOK.

BY THE REV. E. COWLEY, D.D.

Those of us who have studied the translations of our Bible and the foundation of the Prayer Book in the sixteenth century, will see at once the fitness of the above caption. I yield to none in admiration for the scholarship, the piety, and the abounding capacity of the English people. But in the era of the Reformation they were handicapped by a tyrannical king who lived and died in the unreformed Faith. So, as the facts demand it, I am glad to recognise the aid of learned and pious Germans in the preparation of our two great Books of Religion. That service should also move us to recognise by grace and courtesy pending endeavors looking towards re-union with the Lutheran Church. Why not accept the answer of the Southern Synod that it was ready to resume the negotiation where it was broken off by Henry VIII? The political difficulties of that time have long ceased, and the American Episcopal Church is quite free to propose.

An ably written book by the Rev. Dr. Jacobs, Professor in the Lutheran Theological Seminary of Philadelphia, on "The Lutheran Movement in England," which it has been my privilege and pleasure to peruse, has suggested what I am now writing. For the sake of many who are impressed by a word, I could wish the learned author had written "Lutheran *Influence* in England," which all must admit, even if they question "Lutheran *Movement*." The volume merits and should receive the careful attention of Churchmen and Christians generally. As co-laborers with our fathers in the 16th century, who left us a rich legacy of Bible, Prayer Book, and literature, Churchmen should cherish the acquaintance of this great Lutheran people, and seek to repair the breach and restore the fraternal union which human weakness has too long kept asunder.

Dr. Jacobs has collated and here presented the leading facts of the case, in a book of prime importance to students of Christian history, especially to those of limited time and means, as also to those who have forgotten much of what they had learned. It is a work of instruction and refreshment. It recounts the part taken by leading men of that era; by Henry VIII. in his aspirations and endeavors after headship of all the Reformed; how he broke with the Pope on the question of divorce from good Queen Kate, and appealed to the Universities for their opinion of the scriptural law in his case; and how *unreformed* as he continued to be, he would be supreme in England and lay-pope over Protestant Europe! Yet he persecuted men of the new learning within his dominions, and sent his emissaries abroad to entrap (like Saul of old) the teachers of doctrines which he did not approve; now hunting for Wm. Tyndale, now for John Frith, compassing their death in succession, and then that of Robert Barnes, his own chaplain. Even the works of Reformers he prohibited; four of Wickliffe's books, though he had been dead one hundred and fifty years; twenty of Luther's works as early as 1529; together with the writings of thirteen other living authors who are all named on page 13 of Dr. Jacob's book. The prohibition, however, discloses how the English reformers "kept abreast with theological literature on the Continent" Yet only a little later Henry VIII. was coquetting with the Germans for the formation of "The League Christian," which should place him at the head of the Reformed! In 1540, he and the elector made overtures for a conference which should arrange the terms of agreement between the Anglican and German Churches. Luther, Melanchthon, Jones, Bugenhagen, Bucer, *et al.*, united in a statement of conditions of union with the bishops, pages 167-9. But the matter dragged slowly on and with various fortune, till the Smalcald war put an end to the negotiations. On Jan. 28, 1547, Henry's eyes were closed in death.

Our author also cites the fact that Peter Martyr was appointed to a theological professorship at Oxford, while Paul Fagius, who, however, did not long survive, and Martin Bucer, were chosen to teach theology at Cambridge! This looked like union accomplished, but it wanted heart-power to cement it. The great Jewell (of the Apology) was a pupil and spiritual son of Martyr. One of Cranmer's chief advisers in matters ecclesiastical was Bucer, whose influence became so great that the opposition was much relieved at his death, Feb. 1551, which gave the opportunity for supplying a professor in his place, of their own way of thinking.

We all know that Tyndale spent the last twelve years of his life in Germany and Holland, whither he fled because he could not in England translate the Bible; that Coverdale became so Germanized that he made his translation from the "Latyn and Doushe;" and that Roger's was Tyndale's best man and inherited his MSS. having lived several years with him. These three did most of their work in Germany, where also they printed the first English Bible. For details and comparisons between the Lutheran standards and those finally adopted in England under Edward VI and their re-adoption under Elizabeth, I must refer to Dr. Jacob's account, pp 213—332.

The late Archdeacon Hare, a leading thinker of the Church for the quarter century before his death in 1855, was a good Grecian, seemingly as much at home with German as with English learning. His testimony is given in his "Mission of the Comforter," where he points out the evident influence if not dependence of Tyndale upon Luther. The note "B" is too long to quote and too learned to abridge, while it merits careful reading. The index refers to similar proofs of influence. I will add that the Greek New Testament of Erasmus was published in 1516 and 1520, which Tyndale probably read in England; Luther's version was in 1522; Tyndale's first edition in 1525-6. He may therefore be credited with using the Latin of Erasmus and the German of Luther.

Dr. Jacobs has produced a very timely as well as useful book. It is just the one for our clergy who have become 'rusty" in the liturgies and forming influences of the Reformation. The intelligent layman should read it, and all who desire Christian unity will here see why it miscarried in the 16th century, and how it may be promoted now, in order to realize the best hopes of to day, thus hastening the prayer of our Lord, that all His followers may be one, preserving the unity of the spirit in the bonds of Christian fellowship.

MAGAZINES AND REVIEWS.

The Magazine of Art, Cassell, N. Y., has a strongly etched page-plate frontispiece, "Waiting," after Sir D. Linton, a good example of the "Millais School" of figure subjects. A discriminating paper on Fernard Khnopff, by Walter Shaw, with several striking illustrations, introduces American readers and connoisseurs to a young Dutch painter, an idealist filled with the poetic and mystical leadings of his art, strikingly original in invention, a consummate draughtsman, and already a power in picturesque art. The principal articles then follow, are "The Walls of Stamboul," "The Modern Schools of Painting and Sculpture at the Paris Exhibition—Holland, Germany, and Scandinavia," and the English school of miniature, all profusely illustrated.

The Portfolio, Macmillan, N. Y., presents a masterly etching, mezzo-tint, after a Velasquez masterpiece, Admiral Don Adrian Pulidor-Pareja, for the frontispiece; another page-plat etching by Railton, a delightful study, "The Crossat Winchester" and yet another, "The Choristers," by H. Manesse, after a painting by Douant, of the French school all exceptionally interesting. The editor, P. G. Hamerton, contributes a deeply studied paper on "The Present State of the Fine Arts in France," I., worthy of very careful reading, "A Corner of Paris," along the Rue St. Severin with graphic studies of that splendid example of very early Gothic, St. everin, one of the most interesting architectural studies in Paris, followed by a paper on George Reid's "Drawings of Edinburgh." A delightful number through and through.

Of the "Leonard Scott" re-publications, *The Contemporary Review* contains several papers deserving attention. "The Age of Discontent," by James Bryce, M. P., rather a gloomy survey of the situation, but strong in suggestion; especially noteworthy is Dr. Edwin A. Abbott's "The Early Life of Cardinal Newman," fair, fearless, and discriminating;" "Behind the Scenes in Parliament," by L. J. Jennings, M.P., and once a New York editor; "The Certainties of Christianity," certainly a welcome respite from the agnostic evolutionism of the reviews generally, by Prof. Beet; and a delightful memorial of the late Dean Church, by Canon MacColl. *The Fortnightly Review* opens with "Light: an Epecede," being a group of rhapsodic stanzas, nebulous and vague, by Swinburne followed by an analysis of "Ibsen's New Drama," by Edward Gosse, apparently another conundrum added to the long series. "Chez Pousset, A Literary Evening," is a picturesque glimpse of literary Bohemianism in Paris, by Edward Delille. "Finland," by E. B. Lamin, opens up with delightful clearness, an unknown or little known appanage of Russia, a people and a civilization of whom we would gladly learn more A savory morsel for the scholar is *Anima Naturaliter Pagana*, a discursive flight of criticism over well-stored fields, by J. M. Bury.

Blackwood's Magazine, as usual, opens up a delightful store of widely diversified miscellany, some of which has already made its way in the papers, as *e. g.*, the startling tale, "The Shrouded Watcher." Among the articles which are especially readable, are "Shakespeare's Women," by Helena Faucit Martin; "The Old Saloon—Recent German Fiction," a lyric full of chivalric fire; "The Bussex Rhine;" "Froude's Beaconsfield," "The Problem of the Slums," an outgrowth of the General Booth movement; and a merry medley, "Doves and Rovers: A Christmas-tide Fantasy."

As a sort of supplementary chapter to his "Looking Backward," Mr. Edward Bellamy has written an article for the February issue of *The Ladies' Home Journal*, under the title of "Women in the Year 2000." Emma C. Thursby, Clara Louise Kellogg, Madame Albani, Campanini, and Maud Powell, each have an article, giving some vocal helps and musical hints to girls and women with musical aspirations.

The *Scientific American*, published by Munn & Co., New York, during forty-five years, is, beyond all question, the leading paper relating to science, mechanics, and inventions published on this continent. Each weekly issue presents the latest scientific topics in an interesting and reliable manner, accompanied with engravings prepared expressly to demonstrate the subjects. The magazine is invaluable to every person desiring to keep pace with the inventions and discoveries of the day.

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spiration of the sacred books. "It appears to me," he says, "that we may grant for argument's sake, to the negative or destructive specialist in the field of the ancient Scriptures, all which as a specialist he can by possibility be entitled to ask respecting the age, text, and authorship of the books, and yet may hold firmly, as firmly as of old, and may invite our fellow-men to stand along with us on "the impregnable rock of Holy Scripture.' " The methods which he proposes to employ do not beg "any literary question of Old Testament criticism. They leave absolutely open every issue that has been or can be raised respecting the origin, date, authorship, and text of the sacred books." As to the disturbing announcements which have from time to time been made, "common sense requires us to say, let them be fought out by the competent, but let not us who are incompetent interfere. I utterly eschew for myself the responsibility of conflict with these properly critical conclusions." He then draws attention to the fact that this acquiescence in the conclusions of the critics has reference to "the present literary form of the works, and leaves entirely open every question relating to the substance;" and moreover that it "ought to be strictly limited to a provisional and revocable assent," inasmuch as the critics themselves do not agree with each other, nor is any one of them in agreement with himself in two successive editions or essays. The most valuable sections in this volume are the third, on "The Office and Work of the Old Testament in Outline," in which the remarks on the relation of the Mosaic legislation to the anterior tradition, pp 126-131, strike us as most important; the fourth, on the Psalms, which contains some points which have attracted wide attention; and the fifth, on the "Mosaic Legislation," a subject in which the veteran statesman has an excellent right to be heard as in a strict sense a specialist. Repeating here his deference as a matter of course to the conclusions of critics in their own domain, Mr. Gladstone again insists that that domain is properly restricted to the form, "but, in the examinations directed to the matter as opposed to the form, their authority is of a less stringent character, and may even decline to zero. The historical aspects and relations which open out this field are not their's exclusively, and we may canvass and question their conclusions, just as it is open to us to proceed with the conclusions of Macaulay or of Grote." It would be impossible within the limits of a brief notice to give any idea of the writer's method of dealing with the special points which come before him, or of the strong and intelligent grasp with which he handles the whole subject. We may simply say that he places his finger upon the real sore which afflicts the Christian world when he draws attention to the unquestionable fact that the real case which stimulates modern unbelief is not intellectual but moral, not that he intends to charge individuals with immorality proportioned to their lack of dogmatic belief, but he refers to "that which touches not this man or that, but all of us—the dominion of the things seen over those which are unseen—the atmosphere of modern life and thought." The book is well printed. We do not know whether the showy binding (which does not at all remind us of the Quaker city from which it emanates) was thought likely to commend it to those who are likely to read such works, but if it has the effect of giving it a place, with Ingersoll and Renan, in the train boys' stock or upon the street bookstall, it will have served a better purpose than that of pleasing a fastidious taste. It is embellished with a strong portrait of the "grand old man."

ST. PAUL: HIS LIFE AND TIMES. By James Iverach, M. A., Prof. in Free Church College, Aberdeen. New York: A. D. F. Randolph & Co.; Chicago: Cong. S. S. Pub. Soc.

This volume of the "Men of the Bible" series is a very readable account of St. Paul, likely to be serviceable to those who do not feel prepared to enter upon the more bulky and erudite works which deal with the same subject. There is an occasional slip, as when it is said (p. 64), "For once Luke puts the name of Barnabas before that of Paul." In fact this was the general rule in the first part of the narrative. In a few cases also there is, as it seems to us, a failure to take advantage of points which might have heightened the interest of the history. But these are minor matters. As a whole, the work has been very carefully done, and the author shows familiarity with the most recent and important sources of knowledge bearing upon his subject, both English and German.

OUR RACE: JOSHUA'S DAY AND THE DIAL OF Ahaz. By Chas. L. Totten, Prof. of Military Science etc., of Yale College. New Haven, Conn.: Our Race Publishing Co.

This is an attempt to ascertain the exact date of the miracle of Beth-Horon, to vindicate the ordinary chronology of the Bible, and finally to prove, after the manner of the Second Adventists, the near approach of the coming of our Lord. The author appears to hold that the "Saxons" are descendants of the ten tribes, and that there is to be a temporal restoration of the Jews. We do not find anything about the pyramids or the number of the beast.

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